THE UNITED CHURCH

OCTOBER 15, 19

OBSERVER

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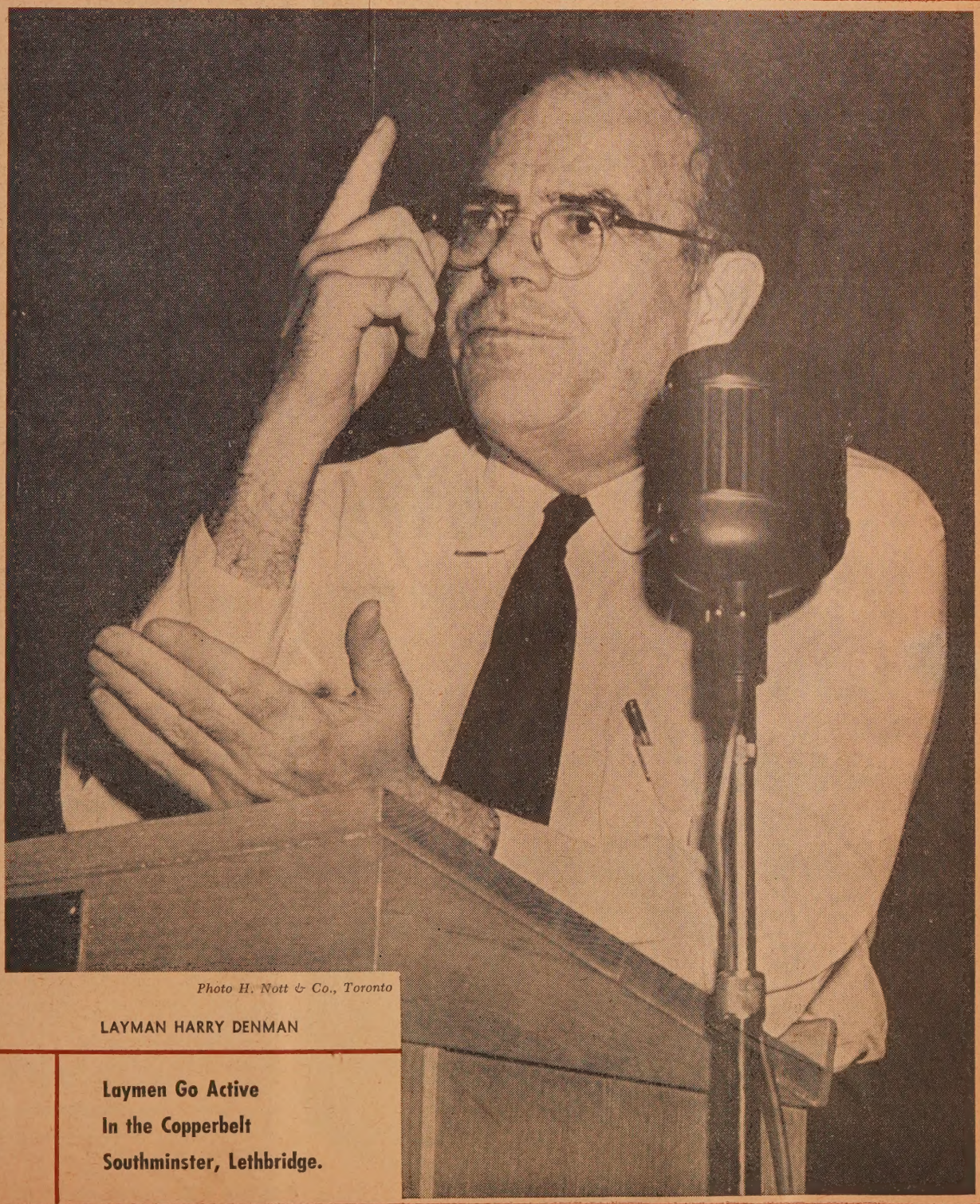

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Devotions By PETER GORDON WHITE

Lead Articles"

IT is possible that Canadians are the richest and most fortunate people in the world. The United Church stands ıong the most blessed by God of all ople. Peace, prosperity and temporary curity are here. Whether we are more ankful, better, more faithful to God from ıom all blessings flow, is a question not any would dare to answer."

When I read those words in the last issue this paper, I recalled that I had once pped a rankling statement about riches. was a disturbing little piece by Kagawa. looked it up, and found that the little riental Christian still had power to prick e Occidental conscience:

"Most people hate to be poor, and would ke to be rich; but there are two kinds of ches. Some people are rich paupers; ıough they possess a million yen, they ways want more and more. They haven't ıough cars, enough houses, enough serants, or enough amusements. I call them ch paupers. But there are others—just the pposite—who are rich in poverty. These e the truly rich.

"Job lost his children, was afflicted by ckness and deserted by his wife, yet he ould cry, 'Naked came I out of my ıother's womb and naked shall I return ither; the Lord gave and the Lord hath ıken away; blessed be the name of the ord.'

"Because we try to increase our possesions, we are always in a turmoil.

"Since naked to this world we came, we ıould be grateful for the clothes we wear ow, without worry or desire for more.

"Because we try to get rich quickly, we ecome rich paupers. The poor in the slums re often happier than others, because they ıare even of their poverty; but the rich re unhappy because they try to hoard up ıore and more.

"When you have a book, you want a ook-case; then you need a room for the ook-case; then a house to shelter the oom, and then land for the house, and nally a country for the land.

"Blessed be poverty and he who is rich herein."

Geometry

Now that the youngsters are well settled nto homework again, we find ourselves onfronted with geometry problems once nore. And the effort has enriched our hought by some little degree, for it comes ıome to us that in geometry one must look or and accept the "given." One must use he given facts as hand-holds to further knowledge.

Unique among the world's religions, Christianity speaks to the longing in men's hearts with a "given" reality. God so loved the world that He *gave*.

And God has kept on giving. He has given Himself and His Son Jesus Christ, our Saviour and Lord.

Facts may be studied historically in the New Testament records. They may be tested spiritually in the heart.

In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son. (Hebrews 1: 1-2a)

Up To Hell

Artists sometimes examine their work in a mirror. It helps them see if balance is maintained when the forms are reversed.

It is startling when some conjuring poet does the same with thought forms. Witness these lines by W. H. Davies:

"I had ambition, by which sin the angels fell; I climbed, and step by step, O Lord, ascended into hell."

It is certainly true that we do not always "go down" to disaster. Sometimes we rise to meet it. Gain becomes loss. Said Jesus, "What does it profit a man to gain the whole world and forfeit his life?"

Luther's Prayer

The last Sunday of this month is Reformation Sunday, the anniversary of the day in 1517 when Martin Luther posted his ninety-five theses on the door of the castle church at Wittenberg.

For this and other affronteries Luther had to face the combined power of church and state at the Diet of Worms. In the heavily charged atmosphere of that imposing assembly Luther prayed in these words:

ALMIGHTY, ETERNAL GOD! What a strange thing is this world! How doth it open wide the mouths of the people! How small and poor is the confidence of men toward God!

Ah God! Ah God! O thou my God! Thou my God, stand thou by me against the reason and wisdom of all the world. Do thou so! . . . Behold, it is not my cause but thine. For my own person I have nothing to do here before these great lords of the world. Gladly would I, too, have good quiet days and be unperplexed. But thine is the cause, my Lord. It is just and eternal. Stand thou by me, thou true eternal God!

So will I not separate myself from thee forever. Be it determined in thine name. The world shall not be able to face me against my conscience, though it were full of devils. And though my body, originally the work and creature of thy hands go to destruction in this cause—yea, though it be shattered to pieces—thy Word and Spirit they are good to me still! It concerneth only the body. The soul is thine, and belongeth to thee, and shall also remain with thee forever. Amen. God help me. Amen.

For My Good

A dialogue from the second part of *Pilgrim's Progress* has been set up on a tablet on the walls of famous Canterbury Cathedral.

Bunyan's character Prudence is questioning Matthew, the Gospel writer.

"PRUDENCE: What do you think of the Bible?

"MATTHEW: It is the holy word of God.

"PRUDENCE: Is there nothing written therein but what you understand?

"MATTHEW: Yes, a great deal.

"PRUDENCE: What do you do when you meet with places therein that you do not understand?

"MATTHEW: I think that God is wiser than I. I pray also that he will please to let me know all therein that he knows will be for my good."

Bunyan's simple words set among the varying plays of the wise and the famous are still disarming—and helpful.

A Luther Hymn

A safe stronghold our God is still,
A trusty shield and weapon;
He'll help us clear from all the ill
That hath us now o'ertaken.
The ancient prince of hell
Hath risen with purpose fell;
Strong mail of craft and power
He weareth in this hour;
On earth is not his fellow.

With force of arms we nothing can,
Full soon were we down-ridden;
But for us fights the proper Man,
Whom God Himself hath bidden.
Ask ye who is this same?
Christ Jesus is His Name,
The Lord Sabaoth's Son;
He, and no other one,
Shall conquer in the battle.

Martin Luther.

Letters

A Local Campaign

Dear Sir: Do you not think your recent editorial expressing the wish that our Board of Evangelism might have officially endorsed the Billy Graham Crusade was a bit unfair? The Board's responsibility is to the whole Church, its attitudes and pronouncements. The Billy Graham Crusade is a Toronto Campaign, and if our Board officially endorsed every local campaign they would have time for little else. I would like to say that Dr. Mutchmor especially and any members of the Board to whom I have spoken have given me every encouragement and shown their full sympathy in the Billy Graham Crusade.

Toronto, Ont. E. Crossley Hunter.

Jean Irving Shilton

Dear Sir: Thank you for getting Jean Shilton up out of the basement long enough to give the rest of her fellow ministers' wives a two-day chuckle!

Would you please tell your readers, some time, Jean's maiden name, for many of us who have worked with her in C.G.I.T. out West are extremely interested in her column. Thank you.

Vancouver, B.C. Betty McInnes.

Mrs. Shilton was Jean Irving.—Ed.

I Was Disturbed

Dear Sir: May I offer congratulations on the first issue of THE OBSERVER in its new format. The improvement is tremendous and the paper should make an increasingly effective contribution if this is any indication of what is to come.

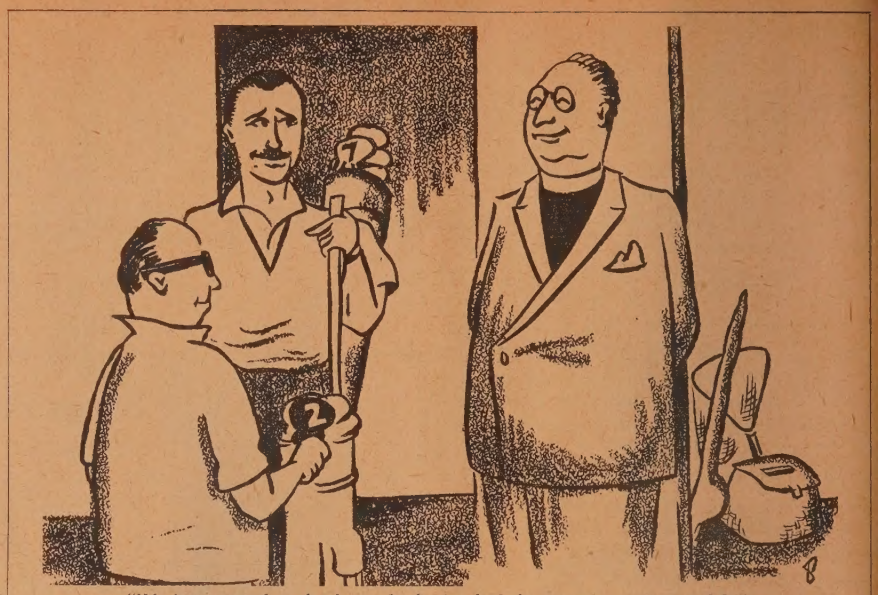
I must say, however, that I was disturbed by an article entitled "The Guaranteed Annual Wage." It gave labour's side to the argument — but not that of management — and there was even an appeal to the pulpit to support the G.A.W. on Labour Sunday!

I hope it is your intention to publish the other side to the story. It seems most unfair to give the implied approval of the United Church to one side of an issue of such importance. . .

I do hope that you will find it possible to avoid publication of controversial material without giving fair discussion to all sides of the question. Not to do so will affect the witness of THE OBSERVER among thinking readers.

Ottawa, Ont. John W. H. Doherty.

Editor's Note: Dr. Forster outlined three reasons for, and five against the G.A.W. His appeal to the pulpit was NOT to support the G.A.W. but to recognize that "the welfare of the unemployed worker with certain limitation, is a proper charge on the industry involved. . ."



"We just wanted to thank you for having had the summer services at 9.30!"

Something For Nothing

Dear Sir: ". . . I hasten to let you know that I found the first issue of the new OBSERVER informative, inspirational, and even enjoyable. It also gave guidance as to better things to come. Maybe you can arrange to have it printed on paper before too long. . . You might be disappointed if I did not raise a slight protest to Dr. Forster's article on the Guaranteed Annual Wage, which from many indications is not desired by labour half as much as their leaders thought it would be. The idea behind labour unions is wonderful but unfortunately they have human beings running them. . . sometimes I get discouraged by the double-talk that floats around the world. The fundamental fact is that no one gets something for nothing, or if they apparently do, someone else pays for it. . . D. C., Mount Royal.

The Scout Movement

Dear Sir: The Eighth World Scout Jamboree held in Canada last August is now a matter of history, but all who read anything about it must have been thrilled to discover that so many boys, representative of many more, could gather together and live so enjoyably even for a short time. There can be no doubt that the Founder of Scouting was a man greatly used by God, to lead both boys and girls into a newer understanding of one another and life itself. This movement has crystallized the thoughts of many about how to live the Christian Life. Scores of people, having responded to the Appeal of Jesus Christ, and accepted Him as Saviour, have been able to express their Christian Experience in action through the Scout and Guide Movements.

On page 81 of The United Church of Canada *Year Book 1955* there is a short reference to this great movement as a Boys' Work programme in our Churches. It is hoped that many people will bombard the Christian Education Department for the booklet entitled *The Boy Scout Group in the Local Church,* and thus be able to introduce their youngsters to the adventurous life of this magnificent organization.

E. Geoffrey Tenneson.

Rock Island, Que.

Organ Horsepower

Dear Sir: Strikes this individual that our Church services include rather a heavy amount of organ horsepower. Surely, surely no one attends divine service to be entertained! If that were so it would of course be cheaper than theatrical performance, and no doubt have somewhat more religious influence on an audience who presumably came to worship and to pray. These music machines seem quite capable of drowning out a thunderstorm, nor is that capability spared. Listening to a hymn, two or three hundred people are at times barely audible, while in choral numbers the words can hardly be distinguished.

Granted, many are not so assertive, there still seems a tendency to emphasize their importance in Church worship, which should consist of prayer, praise, meditation and teaching. More soft pedal, or even silence, would be much appreciated by at least some of us.

Toronto, Ont. Bert Richards.

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OBSERVER

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Editor:
A. C. FORREST

Assistant to Editor:
E. L. HOMEWOOD

News Editor:
MARJORIE MACDONALD

Editorial Assistant:
MARY C. DALY

Circulation and Advertising Manager:
WM. J. BRADSHAW

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The St. Lawrence Project.

IN THE NEXT ISSUE

Seaway Valley
By E. L. Homewood

The Community Chest of the Church

Observations

WE COULDN'T HELP THINK of an old G. B. S.-Churchill story last month when our first issue came out. George Bernard Shaw once sent two tickets to Winston Churchill for an opening night in London, inviting him to "come and bring a friend if you have a friend." Mr. Churchill replied that he couldn't go to the opening but he would like to go the second night, "if there is a second night."

Most of our friends were reasonably complimentary about the first issue, but we were confused slightly by the actions of some of our brother officers at Headquarters. The Moderator, for example, had been solicitous during the summer, and once we confided at the end of a frustrating day that we felt like preaching for a call somewhere. About fifteen minutes after the first copy of the first issue was laid on his desk, he came in to tell us that a certain Church somewhere was looking for a minister.

Dr. Harold Young got back the first of the month from a gruelling tour of our military establishments in Europe as the guest of Her Majesty where he visited all our Chaplains overseas (we feel so sorry for him having to take those trips) and attended the opening ceremonies of the new Pine Hill residence. He says he read the new issue from cover to cover while sitting at the end of the day in the Pine Hill Common Room, and enjoyed it very much. But our Maritime spies, no doubt all subscribers to the *United Churchman,* inform us that he then got violently air-sick, or travel-sick or something, and hurried out and lost his dinner. Anyway, despite these minor set-backs, we now go to press with the fourth issue.

* * * *

● THE 30 SIGN-OFF which newspapermen and other writers use to mark the end of a story is commonly used and understood. Its origin, however, isn't known. Our office source books say that it was first adopted in honour of a courageous telegrapher who stayed at his post during a serious life-destroying flood in the U.S.A. His point was 30, and he kept sending it out until the waters rose to cut off his key and his life. His fellow telegraphers decided to use the number to mark the completion of a message to honour his memory. This we understand is one of several accounts of the origin.

* * * *

● THIS IS THE TIME of year when everybody should be getting down to serious Church work. Most ministers will have two problems. One is to get people who haven't been doing much work to take office. The other is to get people who haven't been doing anything to give up office. The second is often harder. In fact the tactful handling of persons who have stopped working, but haven't resigned, is one of the most serious administrative trials any minister can have.

* * * *

● THE METALLIC AGE is one which sometimes afflicts Church workers. It is that time in life when we have a little silver in our hair, a little gold in our teeth, and quite a little lead in our feet.

* * * *

● THE OBSERVER STAFF had the satisfaction of helping to provide beautiful linen table cloths for two new suburban Churches just opened. Some time back, a Churchwoman asked us to note through our columns that she had a number of table cloths available for Churches. They didn't last long, for requests started coming in from congregations as far apart as Newfoundland and the prairies. The original donor started working on her friends for more linen, and all the requests were supplied. The two new cloths for the new Churches were the last to go. The originator of the idea and some of those who helped to work it out had the satisfaction of seeing the use they were put to—first communion services in newly dedicated Churches.

* * * *

● EARLY MORNING BREAKFAST along with between five and six hundred ministers is one of the pleasanter experiences which come in the line of editorial privilege. In Canada Billy Graham has had the biggest breakfast clubs held on the continent, and it has been interesting to be there. Funny how trivial seem the differences between denominations when you eat scrambled eggs and drink coffee with men of fifty different traditions, and then listen to a top-notch orator and charming preacher talk about the central task of the ministry—evangelism.

Why Russia Smiles Again

WE are sorry that we cannot sit back and completely relax now that Russia chooses to smile again. Too often in recent decades the Kremlin has made a sudden shift in policy. There was always a reason—a Russian reason.

At the same time, sensible people realize that, unpopular though the word may be in conservative quarters, co-existence in 1955 is necessary. War has become so unthinkable, that compromises have to be maintained while peace-loving nations look to God and the future with their hopes.

Of one thing we may be certain. Russia does not act internationally through sentiment. In such affairs she is always realistic, often cynical. Those who know this have been watching for some clues to explain why she has suddenly embarked on "operation smile." In 1948 it was the great "Peace Offensive," and while she built up her mighty army and remained recalcitrant in the United Nations she presented herself as the great champion of peace. People caught on, and the next campaign to "ban the bomb" fell flat.

Now she is the smiling champion of disarmament, and it would be so wonderful for the world if she were really sincere, that we are almost irresistibly tempted to smile and relax. But in the past she has been calculating! What can it be this time?

We suspect that Russia has become aware that her great Red Army is obsolete and costly. Free enterprise nations are still providing the ballot box, the highest standard of living in the world, and bombs.

Just over a year ago Sir Winston Churchill in the House of Commons said that after the Pacific H-bomb tests all our military thinking of the past, even of the previous year, was obsolete. At the same time the Secretary of Defense told Congress that the U.S.A. could muster ten million men. Immediately he was asked where the army could be dispersed for it would be in danger of annihilation if it were concentrated and allowed to become the target for an H-bomb.

Henry Holm, writing for *Worldover Press* from Berlin, says that the west didn't realize what near-panic was raised in Russian minds at that time. Since then Russians have been champions of disarmament; they have sent their delegations, and welcomed the press back to Moscow. It is reported that their army has been cut by 640,000 men, who may serve the nation better in industry and in agriculture.

It goes against the thinking of Christian people that nations may be frightened into keeping the peace. But that has been the premise on which our military and international policy has been built. That is the uncertain foundation of our present cold-war truce.

The Honorable Lester B. Pearson suggested almost a year ago, in Detroit, that we needed to be both hard-headed and open-minded. This so-called peaceful period he says may be welcomed, "not as a way of avoiding a contest, but of winning it without war, for peace can work also on the side of freedom provided we know how to use it."

OUR VISITORS FROM MOSCOW

A FEW months ago the Executive of the General Council of The United Church of Canada extended an invitation to the Russian Orthodox Church to send representatives to visit the United Church. The invitation has been accepted, and next month the Metropolitan of Moscow Archbishop Nikolai with Archbishop Paladeus and two secretaries will be our guests in this country.

This is a big thing. The Methopolitan is ranked only by the Patriarch of the Russian Orthodox Church. It is the first time in over 25 years that officials of the Russian Church have visited North America, although recently they were warmly welcomed in Great Britain.

This means that the United Church has taken a bold step to renew fellowship with a church from whom much of Christendom has been separated. A year ago the invitation would not have been accepted; Russia, of course, had no representatives from Moscow at Evanston.

Regardless of one's political dreams or fears in respect to the latest Moscow political tactics, the church as well as the nation should use such courteous means to promote international understanding and goodwill.

Few can appreciate the price Russian Christians have paid to retain their church. And it is a church whose witness has been curtailed by the government. But it has continued. It will be well for us to learn something at first hand of how a church functions in a totalitarian society. Through long centuries many branches of the church had to exist in such a way. We can hope, too, that we may show with a mixture of pride and humility how our church functions in a free society.

Some will criticize for fear the Kremlin makes some propaganda. But in this way we may strengthen the bonds which join us (not to a political system which we fear and oppose), but to the great masses of godly Russian people with whom we have had so little fellowship, and from whom we have been separated by so much distance and misunderstanding.

The hope of Christian men for the long future lies not in the continued fear of war and the power of nuclear weapons; but in the fear of God and in the establishment of right relations among men.

OBSERVER
OCTOBER 15, 1955

THE CHURCH INVESTS IN THE COPPERBELT

Africa's bushland yields to the new towns . . . its ich earth gives up its ancient treasures . . . its people are catapulted into a new copper age . . . and even the colour bar cracks when progress becomes revolution.

By FLOYD HONEY*

Luanshya, Northern Rhodesia.

STOOD the other day in a small clearing in the heart of the African bush. In the middle of the clearing stood a nporary brick building which housed the ice of the local government official. A v rods to the right was a pile of bricks. yond that stretched unbroken miles of gin bushland.

In a few weeks the pile of bricks will Barclay's Bank. The clearing in the sh will become the business section of ultra-modern mining town. For Rev. Bill" Hincks, who stood beside me, the ene was of more than casual interest. his exciting new town of Bancroft is to his first parish in Northern Rhodesia.

A mile or so down the road the mine aft has already been sunk to a depth of 200 feet. Mine buildings are being hurdly thrown up around it. Near by the neral manager sits in a temporary office d directs the whole project. He will end a fortune before a single bar of pper is produced.

A few dozen European houses have ready gone up. They are large and wellrnished, more like an executive house an a workingman's house. In this country e lowest-paid European mine worker elongs to the upper middle class. When e comes off shift, he relaxes in the club r dresses in his evening clothes to attend social function.

On the other side of town 1,600 African wellings have been completed. Eventually there will be 5,000, besides other thousands for Africans not employed in the mine. They are of the latest design, a considerable improvement over the more primitive type of house which was built in earlier years. Various pastel shades give them a more pleasing appearance than the monotonous white of the older ones. Even so, they are still rather small on the whole for families with children.

A football stadium for Africans is being bulldozed at one side of the African housing area. Near by is a swimming pool. These amenities come under the general heading of "welfare," which seems to include everything from a fully-equipped hospital to the movie theatre and the beer hall.

"Behold, a camel . . ." with Mr. Honey up top.

The New Town

Bancroft is only the latest of several similar towns in this fantastic Copperbelt. To see it actually being carved out of the bush, however, brings home to one the swiftness of the changes which are taking place in this country. This is revolution.

Thirty years ago the whole Copperbelt was virgin bush. Apart from a few missionaries, traders and government representatives, civilization had scarcely penetrated to this northern outpost of British Central Africa. Now the African has been catapulted from the iron age to the twentieth century in a single generation.

The average African who comes to the mines has never handled any tools more complicated than the hoe and the axe. In Luanshya I saw Africans driving locomotives, operating a crane, pouring molten copper, and doing many other skilled jobs. One was carrying out a blasting operation without any direct supervision. But the technical revolution is only part of the story.

Copper has brought a new way of life to the Africans. For one thing, it has placed money in his hands and brought within reach all the things that money can buy. Everyone owns a bicycle. African women may be seen in the stores buying colourful European frocks. The radio and the movies have opened up a new world.

The Copperbelt is a bewildering place for the African. He doesn't "belong" any-

*Mr. Honey is the Associate Secretary of he Board of Overseas Missions. He was ormerly a missionary in China, and is now isiting the Overseas Missions fields.

where. He is a number on a door. Outside his door stretch endless rows of houses just like his. His next-door neighbour may not even belong to his own tribe. Little wonder that this new way of life is strewn with moral casualties.

The Church Is There

In the middle of the mine township stands the Church. Many of the Africans who come to the Copperbelt are already Christians. The Church is there to receive them and give them a new spiritual home.

In Luanshya, where Rev. Geoffrey Smith is working, I followed Rev. Isaac Mutibila for three days on his pastoral rounds. Two mornings a week found him teaching Bible in the school. On another day I went with him to the mine hospital for sick calls. On Wednesday afternoon I joined him in his mid-week service.

One afternoon I attended a women's meeting led by two of the women. Mr. Mutibila met with them before the meeting for a coaching conference. Then they stood with their babies tied on their backs and conducted the service in a very creditable manner. I couldn't tell what they were saying, but one of them gave a talk without notes that was strikingly free and natural.

Women's Work Important

The women's work is very important. In the villages it was the women who cultivated the crops. Now the man is the breadwinner, and his wife finds herself with time on her hands. This in itself constitutes a far-reaching social revolution. Women in general are not as well educated as their husbands. Their advancement, both spiritual and cultural, is fundamental to the healthy development of the new African society. Mrs. Essie Johnston is doing a remarkable piece of work among the women of four African townships in the Kitwe area. The Church here could use many more like her.

I met a deacon in the Church at Luanshya who was won to Christ on the Copperbelt. He works on the water-pumps underground. He noticed that the Christians whom he met were different in a number of ways. They didn't spend their money in the beer hall, and so had enough to feed and clothe their families well. They lived cleaner moral lives than their pagan neighbours. They all seemed to belong to one family, even though they came from many different tribes. One of his Christian neighbours invited him to go to Church. Eventually he joined a catechumen class and was baptized.

The story is not always so encouraging. The beer hall claims its victims sometimes even among Church members. So do the other temptations that the flesh is heir to. Sometimes the Church is able to reclaim the erring brother, but in other cases he has to be regretfully written off. The Church in the Copperbelt needs a good deal of prayer, and certainly a good deal more personnel. Nor is the challenge confined to the Copperbelt.

North-east from the Copperbelt the Church of Scotland Mission is spread out on a line stretching 600 miles to the Tanganyika border. Together with missionaries of the London Missionary Society they are working within the Church of Central Africa in Rhodesia. They are spread far too thin to do an effective piece of work. Now they are appealing to The United Church of Canada for help in the rural areas, as well as in the Copperbelt. The Presbytery of the Church of Central Africa in Rhodesia has assured us of a warm welcome. A great opportunity lies before us here.

In State of Flux

The whole situation in Northern Rhodesia is in a state of flux. Two years ago the Federation of Rhodesia and Nyasaland was brought into being against the solid opposition of the African population. Most of the Africans are still sharply critical, though some of them have adopted a wait-and-see attitude. What they fear is that Federation will bring into Northern Rhodesia the less liberal racial policies of Southern Rhodesia.

The Colonial Office took a different view of it. They saw in Federation a bulwark against the invasion of South African racial policies into Central Africa. In contrast with the South African system they set up the ideal of "partnership." But partnership is capable of different interpretations.

To the idealists, partnership represents a new departure in race relations. It stands midway between *apartheid* and the "black nationalism" of West Africa. It envisages African, Asian and European as living together in such a state of co-operation that the legitimate aspirations of each group are satisfied and the interests of all are safe-guarded.

To others, partnership is merely a polite name for the continued supremacy of the European. There must be a junior and a senior partner, they insist. In their minds the political advancement of the African is so much in the indefinite future as to be virtually a negligible factor.

The future political evolution of the Federation will be determined by the interplay of these two points of view. African advancement is bound to come in time, despite the efforts of those who are trying to hold back the clock. Whether conditions on the African continent will remain static long enough for evolutionary development is a question on which I should hesitate to hazard a guess.

African advancement is a live issue in the economic field also. By an agreement between the mining companies and the European Mineworkers' Union, Africans are not permitted to rise beyond a certain level in the industry. Recently the Union

(*Continued on page 28*)

The Geoffrey Smiths relax at the day's end. They were the first missionaries appointed to this new field. A service in a native village in Northern Rhodesia.

uthminster Church, Lethbridge, to which Rev. H. A. Frame of St. Stephen's Broadway Church, Winnipeg, has been called.

A Great Prairie Church

Southminster, Lethbridge

A WHOLE bedlam of little boys belched through the doors of Southminster Church, Lethbridge, and dashed down e street. One of the week-day groups d ended its activities, and the hungry, o-filled youngsters were scattering to eir homes.

"Hey, I thought you were a Catholic!" e of the boys said to another.

"Sure, I am," the little lad replied. "But uthminster belongs to us all."

In that you have one of the many cets of the life of the great Southminster nited Church, Lethbridge, the recognized pital of Churches for the irrigation belt southern Alberta.

Some of the farm people come into town Church from as far as twenty-five miles vay, and some come regularly from ten iles out. In 1954 the Church had 191 ptisms, which was a number equal to e-third of the babies born in the city. hile there were some adult baptisms, this dicates how dominant Southminster has come in the life of the community. They unt nearly 4,500 members and adherents nder pastoral oversight.

The great building seats about 1,500. otal resident membership is 1,495, but cently they have started the second orning service. Like many other Churches the evening service has declined, but there is still an evening congregation of 250 or so during the fall and winter.

At the same time, Southminster has shown some recent enthusiasm for church extension on its own boundaries, and has been mothering one other Church on the outskirts of the city. Its popularity has been a discouragement to First Church with its membership of fewer than 300.

Although the Church has a history of nearly seventy years, and is in the heart of the city, it has no down-town declining problem. Last Easter's calendar lists 28 adults who were baptized, another 88 received on profession of faith and 34 transferred, to swell the membership at one service by 150. There were 342 new members added to the roll in 1954.

There is a heavy mid-week programme of children's and young people's groups. The men of the Church in addition to their sessions, committees and boards have a men's club and an A.O.T.S. club. There is a Saturday night square dance club, which as well as providing entertainment for young couples helps finance some of the mid-week work, for cubs and scouts.

In addition, the W.M.S. runs a full programme.

It Isn't Stuffy

Southminster has a full-going public relations department in the person of Mrs. W. D. Harris, the office secretary; and the Rev. Nelson H. Mercer, who has just moved to Westminster, Winnipeg, had a warm supporter. "I hear my nine-year-old son say he wants to grow up and be like the minister," Mrs. Harris says. "That really pleases me, and makes me feel good about our Church. A lot of young people stay away from Church because they think it's stuffy. Well, ours isn't."

The great Lethbridge Church boasts one of the finest pipe organs in the west, and the choir fits the organ. Leaders may have heard Mr. Arthur K. Putland in organ recitals over the C.B.C. His large choir, in addition to the Sunday work, likes to produce top-notch cantatas at Christmas and Easter. Last year it put on H.M.S. Pinafore for crowded audiences, in Southminster Hall, the large auditorium which serves also as a gym. and Sunday School department. The choir, following the custom of some of the other top musical groups near the border, exchanged last year with a Great Falls, Montana, choir.

The couples' club of the Church meets every second week on Friday nights, and among other projects looks after the supervision of the Tiny Tots at Church time, so that the whole family may go to Church together. The Church obviously provides a full social life for the members of the community who wish to partake, and makes a cultural and social contribution as well as religious.

The minister has a full-time youthful assistant, and pastoral help from a retired minister. The office has two secretaries.

Finances Are Strong

Financially the Church is, of course, strong. Lethbridge is prosperous and growing, and some of the keenest business men of the city are on the boards and committee of stewards. Two years ago a new system was introduced to take the place of the annual canvass. Instead of going out door-to-door the membership and adherents were invited to three loyal-to-the-budget dinners. It took three to feed them all. The budget was explained and discussed, there was a friendly and inspirational programme and contributors signed their purpose or pledge cards.

They served 900 meals, averaging 300 each night. To educate, inspire, inform, and also as a little-come-on for attendance they showed movies of the life of the Church, and those attending had a chance to see themselves, their children and their friends on film. The people were so enthusiastic that they asked to borrow the films to show at their group meetings.

A year ago the Church and its many organizations raised over $63,000 for all purposes. At first glance the M. and M.

(*Continued on page* 29)

- Big bees to build churches
- Rejuvenated men's clubs
- Cells for Bible study
- Great national conferences

Across the Country Laymen Are Going Active

Photos Herb. Nott & Co., Toronto
Lawyer Cowan . . . 31,874 . . .

By A. C. FORREST

AT Corner-brook, Newfoundland, the United Church Men organized and went to work to make a thing of beauty out of a neglected cemetery. On Vancouver Island the AOTS men featured among other things a lemon pie eating contest at the annual fun fair, where funds were raised for the church building programme. Duncan AOTS supplied speakers for the three-appointment charge while their minister was on vacation. Humboldt, Saskatchewan, did the same.

At Fairview, N.S., the United Church Men redecorated the church. Emsdale, Ontario, had twelve men who made cinder blocks and erected a new church. The Edmonton AOTS Council secured eighty acres of land for a boys' camp and other projects. The "Highlanders" at Kitchener hold regular monthly Sunday morning breakfasts. At Coe Hill a 13-member group shingled the roof, organized a scout group, and sent two members to Elgin House. Trinity, New Glasgow, N.S., men built a summer camp and looked after maintenance. The Maritimes have dotted a score or so new halls across their lovely valleys, most of them made possible through volunteer labours of churchmen gone active. One Dalhousie layman gave a thousand hours free labour, and Rev. Neil McLean, his minister matched it.

At Howard Park Church, Toronto, a small cell group meets fifty-two times a year for some sharp and careful Bible study and prayer. Cells and Fellowship Groups are multiplying and spreading; some have women in them. Olivet, Hamilton, has two cells.

The biggest project yet, outside the great men's conferences, is the AOTS sponsorship of the Black Hills Passion Play which is touring the major cities of the west with a cast of 75 professional players.

The mushrooming lay work, the hundreds of local projects, the over-registration at conferences of men, the vigorous leadership of the Board of Men at Headquarters level, all are symptoms of a new religious interest and fervour among the laymen of The United Church of Canada. And it is not confined to Canada. It is a world-wide movement recognized by the Christian leaders of the World Council of Churches as one of the most significant movements of our time. The Presbyterian Church U.S.A., for example, has seen its National Council of Presbyterian men grow from a membership of zero to 400,000 in seven years.

Although the organized men's clubs are but one of many manifestations of the new interest, 31,874 men are enrolled in the 658 clubs registered with Headquarters. 12,000 are members of the 258 AOTS clubs (As One That Serves), the active service club organization of the United Church. It started in Vancouver; 191 clubs are in the west, but it is moving east fast, and of the 55 clubs started last year, 19 were in Ontario and two in New Brunswick.

Trends in Church Groups

Fifteen years ago the rising star in the ecclesiastical promotion field was the Married Couples' Clubs. Twenty-five years ago Young Men's Bible classes were at their peak. The Bible classes took a beating when young men enlisted to go to war; the couples' clubs thrived when marriages and maternity wards boomed again, and suburbia began to sprawl across the near-the-city farmlands.

Now it is laymen's work. What has brought men of the Church to new life is hard to determine! The fact is it happened; General Council recognized its significance. The old Committee on Church Men was given the status of a Board, with Dr. Walter Cowan, an able Toronto lawyer as chairman, and their keen young secretary, Ralph Young, former schoolmaster and YMCA Secretary, as a senior officer of the Church. Ralph Wilson, a Hamilton, Ont., layman, left an important position in industry (we happen to know at considerable sacrifice) to become his Associate and do full-time work in the Church.

The two Ralphs say that the HQ job is chiefly one of "creating conditions where men can come together in an atmosphere of worship and Bible study." There the Holy Spirit goes to work, and the men go back to their own Churches fired to do something.

How They Do Something

Most news has been given to the activities of Men's Clubs. There is perhaps even more significant news in the lives which have been changed. For out of the Elgin House, Banff, Sparrow Lake, and other national and regional conferences there are many experiences of changed and rededicated lives. Some have changed their jobs. Some have left their positions to train for the ministry. Scores have rededicated their lives to God's service.

One of the by-products of the movement is the revitalizing of existing groups. Sessions and stewards come to see what their task really is. Men's clubs, many of them dead in all but name, afraid to deal with the very subjects which should be at the core of men's clubs, often pale shadows of vigorous service clubs in the communities, have suddenly come to life.

One obvious expression is in the AOTS clubs. This is the service club type of organization, and in western Canada they do more worthy things and spark more wholesome activities than any other men's

nizations. Originally it started in Van-er and was interdenominational, and international. It is now completely d Church of Canada, and the National ciation is a department of The Board en. Study the increasing work of such utions as Naramata and the Prairie stian Training Centre and you see how help they received from the AOTS !

easterner will be startled to meet an riend on a street in Winnipeg, Regina Vancouver and hear him speak as lly and enthusiastically of his AOTS e might speak of Lions or Rotary. It gs men in the back door, puts them to and gets them coming in the front . D. R. Poole, their National Secretary Vancouver, though nearing retirement ill full of energy, and enjoys seeing work he has given many of his best s to flourishing beyond even his dreams. has just written that Harry Murphy of couver was flying to Whitehorse to nize an AOTS. That's the way they k. Many will say if a Church wants service type club in the Church AOTS .

here is more variation in the emphasis United Church Men's clubs. They follow ore traditional pattern, but there is a t new spirit among them. In the ritimes many function very much like a western AOTS. There is strong emphasis on the religious, but fellowship and project have a large part, too.

Elgin House . . . together in an atmosphere . . .
Gordon Loney, Alan Ross, Eldon Weber, Ralph Wilson, John Spanner.

Another expression is the cell and fellowship group. These are small, 5-20 members, and sometimes have women. Some of them shun publicity, and devote themselves to pretty solid Bible study and prayer. Some Churches have several cells.

Another expression is in the traditional supper meeting club; and a new and proper emphasis is found in sessions and boards. In Wesley, Moncton, the session became concerned about the shortage of ministers, went to work and got six new recruits in one year, including several of their own elders. Wesley now has nine.

In addition the new zeal is expressed in numbers of laymen's training courses, where doctrine, Bible, Church government, how best to serve, are favoured subjects. These have come because they were needed, wanted, and asked for.

The Board of Men

Some think that the Board of Men exists to organize and provide programme materials for men's clubs in the Church. But their real work is the co-ordination and organization of all men's activities. That's why they prepare and circulate booklets on the stewards' work, how to be a good elder, "and co-operate in programmes to discover, enlist and train leaders for Christ-centred, Church-centred boys' groups."

There has been a tendency on the part of many Church people to deplore their good members' activity in other organizations. They see a man giving a lot to his union, to Rotary, to politics, to the Legion, and they feel he might be better off spending his time in the men's club.

The World Council of Churches has been emphasizing the fallacy in this. The Church

DR. HARRY DENMAN—Great Lay Leader

Layman Harry Denman

Harry Denman, a humble man, shuns publicity and holds it against his friends who take his picture or write comments about him. This man's life and work, however, should be more widely known to all Church people. Denman's qualities remind those who know him of such historic figures as St. Francis of Assisi and John Wesley. He has the real humility of the former and the passion for souls of the founder of Methodism.

Harry Denman is a layman, a bachelor and the sole surviving member of his family. He began life in a poor home, helping his widowed mother in Alabama. He started to work when he was about 12 years old, and has been steadily engaged in a variety of labours since that time.

For several years now Dr. Denman has served as the Executive Director of the Board of Evangelism of the Methodist Church in the United States.

Dr. Denman has a three-point programme for Personal Evangelism. He says, in effect, "read the Bible, pray and visit." And Dr. Denman does all of these things, with a zeal and effectiveness that puts him at the top of the list of able Evangelists. He is able to meet people where they are and to speak to them about the claims of Christ. He much prefers to ride in a bus or share a seat in a plane or just talk with people at a restaurant table, to sitting on a platform at a Church meeting.

Dr. Denman lives close to Jesus Christ and gives every ounce of energy he has in the service of his Church. He travels widely, lightly, and all the time. Having just one suit of clothes and only a little travel case, with a change of nylon underwear, he emulates St. Paul, casting aside every weight that easily besets him. The things of this world have no attraction. His simple, humble witness counts, because in addition to talking about it, he lives it every day in every place he visits.

J. R. MUTCHMOR.

has plenty of men; they have their opportunity to work hard within the existing framework of the Church's organizations, but their real ministry may be outside, at work, in their clubs and societies, in political activity and welfare work, and witnessing to Christ.

Ralph Young has recently returned from attending World Council laymen's meetings in Europe, where he finds that the chief criticism of the revival of lay work in Canada and the U.S.A. is that it is too activist. He says that the hundreds of projects being carried out with enthusiasm by the men's groups are not the most important thing. Important as they are, they are but symptomatic of an awakened laity's desire to do something about religion.

He is enthusiastic about the numbers of mature laymen who have decided to enter the ministry after an Elgin House, Limberlost, or other Conference or AOTS round-up. But he is even more enthusiastic about the numbers who get a new sense of calling as Christian carpenters or masons or business men. While they send some back to serve as elders in the Church or be church school teachers, he's just as much interested in the men who see that their real service can take place in office, factory or farm.

One of the chief questions asked and discussed at such conferences is "What are your problems of witnessing in your daily work. One rather luke-warm attendant at Elgin House came back to say, "I used to wonder why the Church didn't do something to improve conditions where I work. Now I realize I am the Church's representative where I work."

There have been men's movements in the Church before. The results of some are still evident in old brotherhoods and lay associations, vigorous still. But there are some lay associations still lying around which have been dead for years but have never been buried. And there are Churches whose men's clubs still hang like a millstone about the preacher's neck.

Somehow the limitations of Presbytery and Conference with a limited lay membership are keenly felt by laymen. Too often they have the help of a few active laymen, and the acquiescence of a few others who are too busy to attend meetings, or too tired to take part, and too indifferent to resign. Consequently the official courts often seem to be dominated by clergy.

Speaking at the first Elgin House Conference in 1953, Dr. Elton Trueblood expressed his conviction that the differences between clergy and laity were emphasized too much. All have a ministry. This year Dr. Harry Denman, the energetic head of Methodism's evangelistic work in the U.S.A., demonstrated how effectively laymen can preach the Gospel, and witness for Christ.

Perhaps that is the most significant fact in the great lay revival. All Christians are called to witness. You just can't hire or call a minister to do it all for you. ●

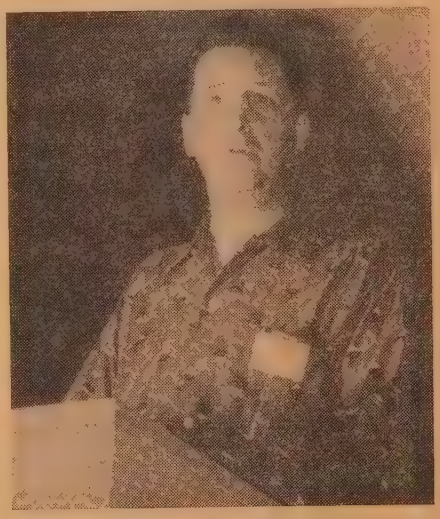
YES, THIS IS THE LIFE!

By A. G. MACKIE

I HAD been basking in the sunshine of complacency. Then, on June 19, 1953, I found myself being picked up and led to Elgin House, on Lake Joseph, in the beautiful Muskoka district of Ontario. The occasion was the First National Conference of Canada's United Church Men.

My minister, the Rev. Earl Lautenslager, was the person who took the trouble to come and get me and the others, a fellowship of four delegates from Howard Park United Church, Toronto. We were all completely unaware of the change about to take place in our lives on that glorious week-end.

Now I had never gone to Sunday School and knew next to nothing about the Bible or prayer. I had been confirmed when I was twenty-eight because someone told me that was the thing to do. Fifteen years later I had become a steward in our Church



Layman Mackie . . . took an inventory . . .

but, although I often used a stentorian voice in describing my support of the Church, my personal stewardship never got beyond what might be called the "two-bit" stage.

Lived Freely But Unhappily

The inventory of worthless habits that I had accumulated included regular drinking on an increasing scale, profanity, worry, resentment, boredom, self-pity, covetousness, gambling, dishonesty, and a listless attitude toward life that was taking me downhill rapidly. I realized that my life was getting out of control—and it is not a pleasant experience to roam the broad, undisciplined ways of life where there are no bridges, barriers, fences, or sign-posts—so I thank God daily for lifting me out of the quagmire and getting me to Elgin House.

Dr. Elton Trueblood was speaking in the chapel by the lakeside when we arrived on this, to me, memorable Friday evening, and somehow the other 224 delegates from all parts of Canada didn't seem to matter: this man Elton Trueblood was speaking to *me*. A smoldering sensation started to burn inside of me, almost from the first, and this continued until it finally burst into fire at a very early hour of the Sabbath, a day later.

Unwound and Took Stock

As I unwound myself and took stock of my life — and became calm and humble before my God—the Holy Ghost descended upon me, and He it was who finally forced me to render up my sword, who forgave me my many sins, and who blessed me with His Own strength.

Those who have passed through a similar spiritual crisis will understand what a service my friends Gordon Haugh and John Burton rendered another friend and me by staying along with us, in an "upper room," after the conference meeting broke up on Saturday evening. Together we were indeed "two or three gathered" in Christ's name and we knew we were not alone.

By this time we had heard Dr. Trueblood in three major addresses on the theme of his book, *Your Other Vocation*, and it was perhaps natural that we were finding it easier than usual to express to one another some of our innermost thoughts. In such a group I felt somewhat on the fringe and yet I saw that even a sinner like myself was accepted.

I asked myself if I really wanted the fuller meaning of fellowship. *Why,* I thought, *do I covet the freedom and joy of my fellows and yet I continue to defend my worthless accomplishments? Why do I try to compromise my way around what I am and want to accept only a bit of the true joys that Gordon and John know? What will happen to my job if I do accept the fuller life? What will my family say? And my friends—will they leave me? What if I do lose them, how badly off will I be?*

All these thoughts and more spun in my mind like a top spins on the floor. My whole conversation at this point had quite obviously become a rather desperate defence of what I was and where I came from. However, the three faithful companions waited until I unwound and then

ut 1 a.m. Sunday morning, when I had ome calm and humble before my God, t great steward of Christ, John Burton, d, "Gib, we don't want any of that; want *you.*" That was Christ's call as as I was concerned, and I have tried live in His fellowship ever since.

Nearly Balked Here

As St. Paul puts it, "Prayer is our first rk." Now I found great difficulty in ing my first work, but here again these lows were wonderful.

Gordon, John, and Archie, my other iend, knew how much more important is to understand than be understood, d so they simply waited, after they had idibly prayer, for what seemed like a uarter of an hour. But God works much ster than that, and He helped me to ray my first prayer. All I could seem to o was to repeat a verse from a grand old ymn that strangely had stayed with me rom infrequent attendance at evening ervice, ten years before — but it came rom the heart:

Since what we choose is what we are,
And what we love we yet shall be
The goal may ever shine afar,
The will to win that makes us free.

Finally the Holy Ghost sent me forth—nd home—to be a better steward of His gifts—still unworthy, and always a sinner, yet sustained by the Grace of God. Of course I can't begin to describe what my new-found joys have meant, but perhaps these past eight to nine hundred days are best described by Jesus' words, "If thou canst believe, all things are possible to him that believeth." In my daily devotions I have asked God to show me His purpose for my life and I have found His Spirit dwelling in my heart. Within forty-five days He took me to a new job in one of Canada's well-established companies, and within sixteen months I took over the managership of their public relations department.

Within a mere hundred days I was unexpectedly used, spiritually, in a way I would never have dreamt possible.

God has taken my wife and me into the work at our community Church, Royal York United, where she is now Secretary of the Junior Department of the Sunday School and I am the Superintendent. (She tells me what to say and I say it!)

This is my witness; this is what has happened to me. Jesus Christ is my Lord and Saviour; and if any reader be of troubled heart or frustrated mind, or drifting in the hurried whirl and noisy bustle of life, then I say to him, "Seek ye first the Kingdom of God. . ."

I have lived the most wonderful 850 and more days, twenty-four hours at a time. This is the life! ●

Before

After

College Street Church, Toronto.

When Church reduces size
To meet downtown needs, it may be

Expansion in Reverse

"OVER my dead body," exclaimed one prominent layman of College Street Church, Toronto, when the minister, the Rev. C. A. Gowans, suggested that the historic old edifice should be modernized.

That was several months ago. Today, the 81-year-old College Street Church is one of the most modernly decorated and furnished in the city. And that layman is still very much alive. In fact, he is one of the hardest workers in the Church.

With Canada's big cities bursting at the seams, and thousands of young families emigrating to the suburbs, the emphasis in recent years has been on church extension. Hundreds of new churches have sprung up, and additions have been constructed at numerous others in the heavily populated ring around practically every Canadian city.

But what of the heart of the city, where large churches that met the need before the era of the motor car and television, stand as mute evidence to the glory of another day? These churches, now faced with heavy upkeep, scattered congregations and the influx of people of many racial origins, must make adjustments or otherwise slowly disintegrate and dissolve.

That was the situation at College Street, which once flourished and wielded a great ministry. The oldsters of the congregation had moved to the suburbs and identified themselves with outlying churches, and new faces and races had taken their places in the community. People of Jewish, German, Italian and other national origins took over the downtown area.

On one street alone, the Church now has three families where it once had 64. Where once the Church's 1,050 seats were incapable of accommodating the congregation at a Sunday service, 650 seats are now ample.

To meet the challenge of the times, Dr. Gowans and his people set out to raise $50,000 to renovate and modernize the church, both inside and out. No canvass was made, but over $35,000 was subscribed on one special Sunday.

The side galleries of the spacious auditorium were closed off, reducing the seating capacity by 400. The symbols with which the European peoples are familiar were given a prominent place. A large cross is predominant, the beautiful communion table is open for all to view, the open Bible rests on the lectern. The emphasis was put on simplicity and brightness symbolic of the life of Christ and the gospel, which is given first place in Dr. Gowans' preaching.

College Street Church is a busy place. Lights can be seen in the windows seven nights a week. A measure of social service work is done, classes in basic English are held for German immigrants, there is a strong youth work, and counsel and guidance are given people of many nationalities. A German congregation meets in the church early each Sunday morning.

Enthusiasm is high at College Street. It bespeaks a new lease on life for the old church. What was once a backward-looking and backward-thinking people has been given a vision of the work of the Church locally and on a world-wide scale.

The irate layman's reaction of several months ago is typical of what can be found in many an old Church where ties of tradition and sentiment are deep and strong. What has been accomplished at College Street illustrates what can be done to make our old Churches as bright as the gospel. It proves that the downtown Church need not become an empty monument to the past. ●

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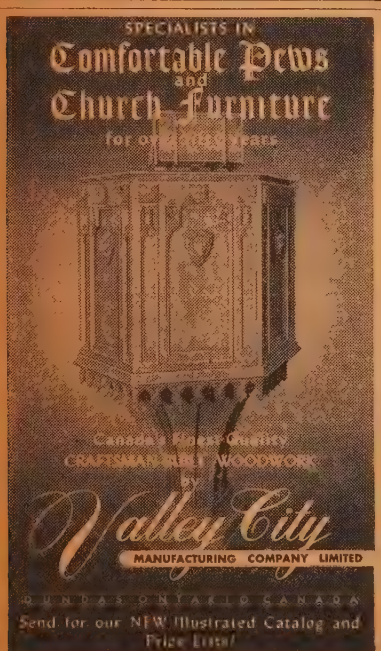

The Family Page

By FREDERICK J. HORWOOD

Why Doesn't Susie Practice?

Susie is a bundle of energy in gingham and pigtails. She bounces in the front door after school and nearly knocks you over with a bear-hug. Her radiant smile vanishes only when you ask, "Susie, what about practice?"

"Oh Mum, please let me do it tonight. Mary and I are having the most fun." When night comes, Susie is tired. What she needs after school is a plate of cookies and some milk. Mary would enjoy some, too, so please ask her in. Then let them play outside as they wish.

Why doesn't Susie practise? For that matter why doesn't brother Freddie practise? Suppose we have a look at Susie, her music and her teacher, her home and her piano. Since Susie is eight she is exuberant and expansive. Nothing is too difficult for her to start, though she doesn't always finish it. Piano practice to her is a lonesome business. She would much rather sing in the school choir where everyone practises at the same time. She needs a close and understanding friendship with her parents at this age. At nine she will be more adaptable, as this is the age of perfecting skills. When she is ten she will probably practise of her own volition. By this time her mind and fingers will have good co-ordination. She will have a mutual agreement with Mary that they will practise at the same hours so as not to disturb each other. Ten is the most wonderful age of all. You may never again receive the same acceptance of yourself or the same response to your wishes. Whatever Susie's age, there are four important factors which determine Susie's attitude towards practice.

First of all, does Susie like her teacher? A good teacher is not always one who takes in and turns out pupils every half-hour. If teacher takes time to listen to Susie's chatter; if she is dressed attractively and is cheerful and natural; if she listens carefully to Susie's playing instead of writing something in a book, she will win Susie's admiration. When she gives Susie a new piece of music, she should play it for her. It might inspire Susie to do better work if she were to play the technical work, including scales; then Susie would understand that scales should not have a bump in them where the thumb goes under the fingers. A good teacher gives her pupils more music to learn than those required for an examination.

Next, does Susie like the music which teacher has chosen for her? She may sit in solemn silence before starting a practice wondering why she must learn a sad sonatina instead of a teddy-bear's frolic or a fairy dance. Good teachers find happy music for young pupils and leave the opus number something for later years. Perhaps Susie's teacher has not played many of the attractive pieces written specially for children. She may even say it is poor pedagogy to do so for pupils. Usually there is another interpretation to this idea, which children are quick to discover. Let Susie have her say in music she likes. So long as she prepares her lesson material well, she should be encouraged to play hymn tunes, songs and little dance tunes.

I wonder where Susie's piano is placed. In the living room, probably. . . I hope not too close to the telephone. The practice period should not be interrupted by requests to play more softly or not at all. Nor does it improve matters if the radio is heard from the next room. A parent who is distracted because Susie plays F instead of F sharp should not rush in and shout something about it. A good teacher knows that Susie might forget the sharp and encircles it. Anyway, while Susie is not a genius she may have talent and will discover her own mistake soon. I once knew a Susie who became frustrated by neurotic parents. Mother would shout from the kitchen "Don't play that awful piece again. My nerves are shattered." Daddy would stalk in later and say "Get busy and practise. What do you think I am paying money for?" The girl gave up music for the silent art of painting. Her cow in a meadow looked like a ship at sea. Susie's practice time should be private. Give her a chance.

Lastly, never measure practice periods in minutes. Early morning and right after supper are good times to practise; most children are doing it then. It may take Susie only ten minutes one day to master a difficulty in one piece of music. The next day she may have a more difficult problem that will take double the time. I know there is always the routine work of playing scales and chords, but even scales may take on new life if Susie's teacher shows her that they may represent fairy folk running up the hill and back again to please the fairy queen. Nearly every piece of music has one difficult part, where the fingers just will not perform properly without perseverance in practice. That is Susie's problem. Give her some encouragement after she has mastered it.

Let me have Susie as a Music Maker. She will love her teacher, her music and her practice. As for rewards, well you are her parents and know what to give her and when. She will greet you tomorrow with a bear-hug. ●

wardship Crusade Rallies

WITH the theme "An Expanding Canada expects an Expanding ch" a nation-wide campaign has been ched under the auspices of the Mis- ary and Maintenance Department of United Church of Canada. The ctive is to challenge the Church to e possible a great advance in all aspects ts work through renewed consecration greater dedication of life and substance neet the ever-expanding needs.

tewardship Crusade rallies have been nized in all parts of Canada, with two more speakers at each to present the y of the Church's needs and the chal- ge of Christian stewardship.

he campaign opened on September 27th ultaneously in two centres, Charlotte- n, P.E.I., and London, Ontario. The akers in Charlottetown were the Moder- r, the Rt. Rev. George Dorey, D.D., . J. S. Bonnell of New York, and Rev. E. D. Ashford, D.D., Acting Secretary the Missionary and Maintenance Dept. In Metropolitan Church, London, the akers included Dr. H. H. Crane of troit and Mr. Harold M. Smith, Toronto. Crusade rallies have already been held Oshawa, Colborne, Owen Sound, Belle- le, Montreal, Smiths Falls, Ottawa, terborough, Arnprior, Kingston, Lindsay. Future rallies will be held as follows:

t. 17 Seaforth; Dr. W. Bryce, Professor Moses.
t. 18 Brampton; Dr. Bryce, Dr. Miller.
t. 19 Glengarry Presbytery; Dr. Bryce, Dr. Ashford.
t. 20 Hallville; Dr. Bryce, Dr. Ashford.
t. 20 Shelburne; Dr. Strangway, Dr. Miller.
t. 21 Quebec-Sherbrooke; Dr. Bryce, Dr. Ashford.
t. 24 Stratford; Dr. W. Strangway, Dr. T. K. Thompson.
ct. 25 Sarnia; Retreat for ministers in morning to be addressed by Dr. T. K. Thompson. Afternoon and evening rallies, Dr. John Claxton, Dr. Ashford, Dr. T. K. Thompson, Dr. Bryce.
ct. 26 Brantford; Dr. Ashford, Dr. T. K. Thompson, Dr. Bryce.
ct. 26 Simcoe; Proposed but not confirmed. Dr. J. Claxton and Mr. Gordon Coburn.
ct. 27 Chatham; Dr. W. Strangway, Dr. T. K. Thompson, Dr. Ashford, and Miss Anne Graham.
ct. 28 St. Thomas; Dr. Strangway, Dr. T. K. Thompson, Miss Anne Graham.
ct. 31 Ingersoll; Rev. G. W. Goth, Dr. J. M. Miller, Miss Anne Graham.

Western Campaign

The Western campaign opens at Van- ouver on Nov. 1st, with the President of he Conference, Dr. Switzer, Dr. Walter Strangway of Africa, and Dr. Winifred Bryce of India as the leading speakers. Other meetings are planned as follows, which will be addressed by Dr. Strangway and Dr. Bryce.

Nov. 1 Vancouver.
Nov. 2 Victoria.
Nov. 3 New Westminster.
Nov. 4 The Kootenay area.
Nov. 7 Lethbridge.
Nov. 8 Calgary.
Nov. 9 Edmonton.
Nov. 10 Saskatoon.
Nov. 11 Regina.
Nov. 12 Moose Jaw.
Nov. 13 Under direction of Saskatchewan Committee.
Nov. 14 Brandon.
Nov. 15 Winnipeg.

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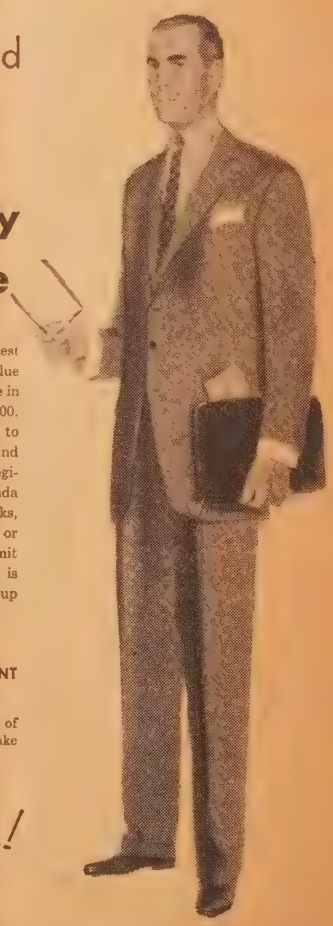

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• Maple Syrup in Tokyo • There's No Other Way

Children's Festival, Tokyo

By F. H. MUIR

ONE day the Canadian Embassy phoned to say that they had been asked to have a representative group of Canadian children at the annual Children's Festival. Could I get a group together and teach them some folk songs of Canada and do some little act that would typify Canadian life.

After thinking it over, we thought that boiling maple syrup was about as Canadian as anything. The Indians taught it to our forefathers and it is accompanied by many festive gatherings still. So we got all prepared and when the day came along there was great excitement as we all clambered into the Embassy car and headed for Hibiya hall.

Outside there was a welcoming band. In the hall there were official looking markers such as, Hungary, Italy, Israel, China, U.S.A., and there was our sign. It reminded us of something which international politicians and statesmen would be attending. As I think of it now perhaps the three thousand children jammed in there were accomplishing more than perhaps the statesmen could accomplish. Of the thirty or forty nations represented by the children none went there to lecture the others on how right their country was and how wrong the others were. But they certainly told each other something.

Each country did a little act. Most of them put on little national dances and songs. Their costumes were made to represent the country. Some put on the Christmas tree. Some put on the Bethlehem scene and sang carols. For our scene we had a tree in the centre of the stage and a sap bucket hanging on the trunk. Over at one side Gladys sat with her accordion and the children and pretended they were boiling sap in a funny-looking pot that was hastily rigged up. The boys got the sap from the tree and put it in the kettle and kept sipping it as we all sang "The Maple Leaf Forever." Then they sang "O Canada." We felt Canada was well represented in the rugged nature of the act as compared with the daintiness of the others. It must have impressed the local Tokyo Radio for we have received a request to do the act again. So if you were listening short wave to Japan you may have heard a familiar description of Canadian life and familiar songs. Perhaps we should look more to the children to teach us the essential oneness of nations. "That they may be one as we are one."

The Doorbell Rang

By R. J. FRASER

WHY bother with us?" asked the husband. "This is the end of the road. We're sunk."

"I'll try anything," said his wife. "He's brilliant — his firm said they envied him his brains, but had to let him go. His mother—on every Church committee—says he's hopeless. What *is* the answer? We're desperate—that's why we're here. Is there a way out?"

A tragically common story, these days. A brilliant academic record — but an alcoholic, with money, position, reputation, and home gone down the drain. Absolute strangers, on this drizzling autumn day, they had called, beaten to their knees.

We lit a fire on the hearth and my wife prepared some tea, and in this informal atmosphere we faced the problem. A skeptical friend had said, "Like a thief to catch a thief, it takes an alcoholic to cure an alcoholic." We were not alcoholics, though we could have been potential ones. This would be a test of our faith, counting on God for the miracles, for He specializes in that, Himself.

The preamble was short; cards were laid upon the table, both admitting the futility of just humanly trying again. The honest confessions bred an atmosphere of confidence. How evident the primary needs—his, a Power to break old habits; hers, to reach for new levels of understanding, and of hope and faith! And in their telling of it all was no bitterness, and no recriminations.

We sketched for them our past problems and how hopeless *they* had seemed, and they believed us, knowing they just had to find an answer. And then, after a long meditative gazing into the embers, I suggested, "Let us two go up to the den, and leave the girls here by the fire."

When comfortably seated I said, "You think I can't understand *your* situation, because we never reached that stage. But there are problems which I thought only death could solve, and people are much the same underneath the surface. No one should be taken for granted."

He looked at me, expectantly, and I hesitated a moment. Then, swallowing some silly pride, I told my story to this younger man—a total stranger two hours ago—until there was born a confidence, succeeded by a belief, that there *was* an answer to it all. "You see," I said, "what God has done for me. You say you're sunk. I'd say you've struck rock bottom, perhaps just where God wants you now, for this is His chance. This is your way out. Hand over to Him all these problems, counted and inventoried, named and specified, for *that* is your *life* as you have seen it now. You know there is no other way."

When man "tarries," in receptive silence, God surely speaks. We were silent a long, long time, and then that Man of Galilee, who always understood us, must have reached down and touched him on the shoulder. For suddenly he knelt and buried his head in the old den chair, in a long fought-off humble act of self-surrender, and there flooded in the forgiving and transforming power of Almighty God.

Downstairs we found his wife a different woman, her life and particular troubles handed over in a strange new but simple trusting faith. A new start for two utterly defeated people, so recently "sunk to rock bottom," now raised to redemptive usefulness through the Resurrection Power, for before long, in another city, he founded a new Alcoholics Anonymous group. *Always*, there is an *adequate* answer!

Tragedy in Architecture • A Besetting Weakness

rld's Biggest Church

CTOR FIDDES

CHELANGELO was appointed in the sixteenth century by Paul III, the arnese Pope, to be the architect of St. ter's in Rome. Simplifying Bramante's al design he conceived a great central d area supported by four apses of ly equal size. An ingenious double- ed porch at the west end was to de access to this colossal vault. The design, if completed according to elangelo's conception, would have as a single mass, grouping together porch, the apses, the drum and the . The central part, the domed area, is, was completed according to the 's design. And then the whole thing ruined!

e of the popes, afraid that St. Peter's not going to be big enough for his tions, authorized the lengthening of Peter's by the addition of a great nave e west end. This Maderna added after beginning of the seventeenth century St. Peter's was transformed from being aps the greatest Church in Christen- to being merely the biggest. The tion of the nave put the whole thing of proportion. We are told that both the outside and the inside the long effectively conceals the relationship he parts. On the outside you look at a t façade behind which a dome peeks On the inside you walk through the t tunnel of a nave before you get a pse of the dome. We are told that a parison of the impression gained on ring St. Peter's in Rome with the ression gained on entering Saint hia's in Constantinople (the latter is a h smaller Church!) makes the tragedy arent.

e Corbusier, the French architect, says t if one can imagine Michelangelo as nizant of the disaster we have a terrify- drama. Le Corbusier advises lovers of m and beauty who are visiting Rome go immediately from St. Peter's to the y Church of S. Maria not far away. The design of S. Maria is merely that of the ordinary basilica, but it is worked out in perfect proportions.

> This quite tiny church, a church for poor people, set in the midst of noisy and luxurious Rome, proclaims the noble pomp of mathematics, the unassailable power of proportion, the sovereign eloquence of relationship. . . The walls are of rough lime plaster. There is only one colour, white, always powerful since it is positive. This tiny church commands your respect.[1]

St. Peter's in Rome provides not the only illustration of ecclesiastical ambition ruining art, but it provides one of the most dramatic, and those who aspire to greatness at the expense of form might profitably consider the fate which befell one of the highest works of human intelligence.

[1]Le Corbusier, *Towards a New Architecture* (Architectural Press, English edition, p. 149)

On Using a Creed

By J. A. DAVIDSON

THERE is a story (apocryphal, I hope) about two men discussing a newcomer to their small community. "What's his religion?" the first one asks. The second man replies, "I think he's United Church." The first man then says, "Well, we ought to get along well together. I don't believe much either."

Of course, it isn't true that we "don't believe much." Our Church was established on a firm doctrinal foundation, the twenty articles of doctrine in *The Basis of Union*. And since then our theologians have produced and we have accepted a *Statement of Faith* and the *Catechism*. Nevertheless, that little story has a bite of truth. Many of our people seem to think that doctrine is of very minor significance. They sometimes like to say that, "It isn't so much what you believe as how you live," and think that with that shallow platitude they have quite nicely disposed of doctrine. Discerning observers, both in our Church and outside it, have noticed that, on the whole, we are a theologically timid Church, and that is pointed to as one of our besetting weaknesses.

Our theological timidity is shown in our reluctance to use a creed in public worship. My impression is that a creed is used regularly by very, very few of our congregations. In the orders for public worship in *The Book of Common Order* there is no provision for the use of a creed, except in the celebration of the Lord's Supper—and there the rubric concerning a creed comes almost as an afterthought, with the creed itself as an appendix. I know that this is an old issue. But surely it isn't a dead one.

During the past two-and-a-half years as an army chaplain I have been required to use the Apostles' Creed in public worship in the interdenominational military chapels. I began with a diffidence that was almost reluctance, but I have come to value the saying of the Creed by the congregation. And I agree with Professor R. C. Chalmers' dictum in his book, *See the Christ Stand*: "theology could be aided by the corporate worship of the sanctuary if use were made of a creed at some stage in the order of worship." I am aware of the danger of the saying of a creed becoming a mechanical gesture of little significance, but despite this danger (and we face exactly the same danger in using the Lord's Prayer) I am convinced that there are great values in a congregation rising and saying a creed week by week.

Part of our difficulty is in our misunderstanding of the nature of creeds. A creed is not a precise and exhaustive account of our faith. A creed, rather, is a pointer to doctrine and to the Christian experience underlying doctrine. William Temple once wrote, "I do not believe in any creed, but I use certain creeds to express, to conserve, and to deepen my faith in God." That statement seems to me to indicate the nature of creeds and to show something of their place in public worship.

(*Continued on page* 29)

New Books

NEW CONCEPTS OF HEALING

By A. Graham Ikin. This important book by a British writer relates the more recent insights of psychologists and religious workers to the work of the medical profession. "I commend the book most warmly, especially to clergy and doctors."—From the Foreword by the Bishop of Lincoln. 186 pages, $2.75.

THE BOOK OF ACTS IN HISTORY

By Henry J. Cadbury, Harvard University. A foremost New Testament scholar here makes a signal contribution to the literature about the times of the first apostles. "An amazingly useful piece of work, a task which very few could have done."—Morton S. Enslin. 178 pages, $2.75.

A GUIDE TO THE RELIGIONS OF AMERICA

Edited by Leo Rosten. This book comprises the outstanding *LOOK* magazine series on religion — plus facts, figures, tables, charts, articles, and comprehensive reference material on churches and religious groups in the United States. Each author is a recognized authority on the creed for which he speaks. 299 pages, paper bound, $1.00.

WHEN IRON GATES YIELD

By Geoffrey T. Bull. "In this well-written, well-produced, well-mapped and moderately-priced book, a young fundamentalist and Evangelical missionary gives a vivid account of his experiences in the Tibetan border country at the time of the Chinese Communist invasion of Tibet — of more than three years' captivity in China and of the faith which sustained him . . . Geoffrey Bull's account is memorable."—*Time and Tide*. 254 pages, $2.75.

JOURNEY INTO DAWN

By Grace Noll Crowell. Sixty-three inspiring poems by one of the most beloved American poets of today. "Her pages breathe of faith and sing of courage."—*Christian Herald*. $1.50.

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Book Reviews Conducted by M. MACDONALD

The Chatter Box

"Old and New Canadians" is the Mission Study theme this year. On the W.M.S. Bookshelf you'll find *Anna and the Indians* by Nan Shipley ($1.35. Trade edition, $3.75. This is a thrilling story of the nurse-wife of the Rev. Samuel Gaudin, Methodist missionary to the Crees, and will be read by thousands of Canadians. You know, we should be grateful to The Ryerson Press for publishing books like this bringing to life the pioneer experiences of the Church. We are in their debt also for many books about New Canadians and their contribution to our culture. *Yellow Boots* by Vera Lysenko ($3.50) is one of these. Published last year, a second novel, it is the story of Ukrainian people settled near Winnipeg, and is well written, informative and most entertaining. We've just finished reading *Anastasia's Daughter* by Gail Taylor ($3.50) and liked it ever so much. The story of the daughter of a Doukhobor family in the Kootenay, it depicts the conflict between Anne's loyalty to her people, their old customs and traditions and her desire to be an educated Canadian. Miss Taylor very skilfully uses a young male cousin as the link of understanding between old and new. Another book on the new Canadian theme just come in for review is *Mountain Shadows* by Magdalena Eggleston (British Book Service [Canada] Ltd.) ($2.75).

The Quickening Word

By Laurence E. Browne, D.D. (Toronto: Burns & MacEachern.) $2.50.

Reviewed by Ernest M. Howse

The sub-title is "A Theological Answer to the Challenge of Islam." The author's thesis is that if Christians are to interpret their faith effectively to Muslims, they will need to study carefully not so much what their theological formulae mean to themselves, but the ideas they convey to others. "Son of God," "Holy Spirit," "Revelation" and "Salvation" convey to non-Christians, ideas quite different from those which Christians intend to convey.

The author therefore attempts to state the essential elements of the Christian faith in a series of chapters of which the content is indicated by the titles: "The Unity of God," "Sin," "Jesus Christ," "Man," "The Trinity." As a polemic the work is well done. But the English edition is manifestly not designed to make serious inroads upon the Islamic world; it has another important purpose.

The author maintains that our incapacity to make clear to non-Christians the meaning of orthodox Christian theology reveals that we do not understand it ourselves. His endeavour is first to discover the original meanings of the Christian faith (which he says we ought to understand more deeply than the fathers of the fourth or fifth century) and then to express the rediscovered faith in language which the non-Christian can understand.

The modern Christian, he believes, can tackle that task with confidence because Christianity is wide enough and comprehensive enough to include all that is truly human and divine. It is significant, the author believes, that the main lines of approach to influence the Muslim are the same as those needed to influence the non-Christians at home. The main task "is not to make our hearers philosophers, or to teach them a new philosophy, but to bring them to make moral decisions." The author then adds: "It is a moral choice that will put the conceptions of the heavenly Father and the Good Shepherd in place of God the all-terrible (for the Muslim), or in the place of the law of cause and effect (for the Englishman).

The author's basic purpose, in short, is to put orthodox theology in language that can be "understanded of the people." Many Western readers, who will never need to confront the opposition of Islam, may yet discover that the book helps to make clearer ground of their own faith.

Theology and Reality

By W. Norman Pittenger. (Toronto: Oxford University Press.) $3.25.

Reviewed by R. C. Chalmers

This latest book from the pen of Dr. Pittenger, the noted American Episcopalian writer and theologian, consists of a series of essays on various religious subjects. The book takes its title from the first essay which sets the pattern of the whole book since the author's concern is to make theology "come alive" today.

Dr. Pittenger's point of view will not please the Neo-orthodox theologians of our time. He regards natural theology and human reason as within the realm of grace. He also makes a plea for a reconsideration of some of the elements of liberalism which are often discarded by those who violently react against liberalism today.

The author deals with great themes like "The Christian Faith and Contemporary Science and Philosophy," "Christianity as a Culture," "The Value of the Liberal Tradition in Historic Christianity," "Man the Amphibian," "The Church as the Body of Christ," "The Communion of Saints," "The Finality of Christianity," and other subjects of similar signifiance.

(*Continued on page* 20)

THE LORD'S DAY

ctrines: The Basis of Union

Article XIV. *Of the Law of God.* "We ieve that the moral law of God, summarized the Ten Commandments, testified to by the phets and unfolded in the life and teachings Jesus Christ, stands for ever in truth and uity, and is not made void by faith, but on contrary is established thereby . . ."

odus: 8-10

"Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy ork:

"But the seventh day is the sabbath of the ord thy God: in it thou shalt not do any ork, thou, nor thy son, nor thy daughter, thy anservant, nor thy maidservant, nor thy ttle, nor thy stranger that is within thy tes:"

. Mark 2: 27

". . . The sabbath was made for man, and t man for the sabbath:"

atechism

Question 58. *"Why should we observe the ord's Day?"*

"We should observe the Lord's Day because e Lord blessed and hallowed one day in ven, and the first day of the week commemrates the resurrection of Jesus Christ from e dead and the gift of the Holy Spirit at entecost."

Question 59. *"How should we spend the ord's Day?"*

"We should spend the Lord's Day in public nd private worship, in reading and meditaion, in converse with family and friends, in eeds of kindness, and in grateful rest from ll but necessary labour."

ecord of Proceedings, General Council 948 ***(Report of Commission on the Lord's Day)***

"Remind all our people that attendance at worship (on the Lord's Day) is the heart of he Christian witness. . . Remind them to guard well the Lord's Day against the inroads of secular and commercial influence. . .

"The church member who has truly worshipped in spirit and in truth can probably be trusted to use rightly the remaining hours of the Lord's Day."

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BOOKS

(*Continued from page* 18)

This is the most stimulating book that I have read for many weeks. It deserves a wide reading audience. It contains new insights into old truths and a fresh approach to Christian thought.

One Body in Christ

By Ernest Best. (Toronto: Anglican Book Centre.) $1.65.

The sub-title of this book is "A Study in the Relationship of the Church to Christ in the Epistles of the Apostle Paul."

This book is a valuable contribution to an ever-growing number of books on the nature of the Church. Dr. Best is a Presbyterian minister who examines the meanings of various phrases and words in Paul's Epistles, such as "in Christ," "with Christ," "the body of Christ," etc., and thereby gives the reader an understanding of the original words and their context.

This is a book of detailed scholarship and it is therefore not easy reading. It is not the sort of book that one can read rapidly because of its critical analysis and appraisal of Paul's writings. However, this is not to say that this book is tedious or dull. Far from it. It is well written, and it is obvious that the writer is a master in the field of New Testament scholarship. It will be a rewarding book for the person who will give time to study it thoroughly and to mark it for future reference.

To this reviewer the best part of the book was the author's delineation of the meaning of the phrase "the body of Christ" in the various Pauline Epistles. His conclusion is that this phrase is a metaphor and that it denotes the structure of the church and not its work. Its meaning, therefore, is not ontological. Hence the Church is not "the extension of the Incarnation." The author's explanation of "the Bride of Christ" is also well done.

This is the sort of book a minister ought to have on his reference shelf, so that when he preaches on one or more aspects of the nature of the Church in the New Testament he can turn to its pages and find sound scholarly guidance.

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Books Received

More books are coming in for review in the Special Book Number, November 15th.

DOUBLEDAY:

The cellophane-wrapped, two-volume novel *The Tontine,* by Thomas B. Costain. It looks very grand. ($6.75)

The Sixth of June, a novel by Lionel Shapiro. ($4.75)

Two volumes in the Christian Faith Series edited by Reinhold Niebuhr:

The Renewal of Man, by Alexander Miller ($3.50)

The Strangeness of the Church, by Daniel Jenkins ($3.50)

AND FIVE JUVENILES:

The Boy Scout Story, Will Oursler ($4.00)

The Shy Stegosaurus of Cricket Creek, Evelyn Sibley Lamp ($3.00)

Wonder Tales of Dogs and Cats, by France Carpenter ($4.00)

The Seven and Sam, Mary Urmston ($2.75)

Eagle of Niagara, John Brick ($2.25)

LONGMANS, GREEN:

Onions in the Stew, Betty MacDonald ($3.50)

The Plums Hang High, Gertrude Furney ($4.00)

The Way to Ilala, Frank Debenham ($5.00)

CLARKE IRWIN:

Papa's Wife, Thyra, Ferré Bjorn. George McLeod ($3.75)

Bell's Landing, Gerald Warner Brace ($4.50)

COPP CLARK:

"The Clarsach"—An Anthology of Scottish verse. Edited by H. M. Macdonald. ($2.50.)

In order that an inheritance might not be lost the editor has incorporated in this Anthology "gems of Scottish verse" once standard in our school curricula but now deleted and in danger of being lost.

Man Alive, Anthology compiled by J. and I. Kendall. ($1.50)

Where the Wind Blows by Mary E. Winchell ($4.50)

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. Did Jesus found a Church?
L. U., Neidpath, Sask.

A. He founded *The* Church. Matt. 16: 18.

Q. I take a drink, should I take Holy Communion?
L. U., Neidpath, Sask.

A. That's one you will have to answer for yourself. Romans 14 may help.

Q. What specifically are the requirements and limitations of the four-year course?
J. A. G., Regina.

A. We have referred your question to the Rev. Harold A. Young, D.D., for more detailed answer. Briefly, it is a course for men over 26 with a senior matriculation, and includes one year of arts subjects followed by three in theology. If you have one year of your arts (any subjects) and meet other requirements, we understand you could enter theology.

Q. We always thought Lohengrin's wedding march was considered very good. Unfortunately the parody "Here comes the bride" sounds out of place. . . I am wondering is it the music, or the words, that are thought unsuitable.
Mrs. H. H. W., Vancouver.

A. Dr. F. Horwood, our personal musical authority, confirms our opinion or prejudice here. The "March" is from a Wagnerian opera, based on a tenth century tale of love and violence; it has no religious sentiment, and while some of the lines are romantic enough, they are immediately followed with murder, separation and tragedy.

Q. Your answer to the question re "Here Comes the Bride" seemed negative and unsatisfactory. Have you a suggestion to take its place?
W. G., Toronto.

A. Her Majesty, the Queen, when she was still a Princess, chose "Praise My Soul the King of Heaven" for her wedding. We have heard of many organists who agreed; none who disapproved.

Q. You say the United Church has no missions in South America. Where is Trinidad? Japan is in Asia; P.E.I. is in North America. . . . My wife and I have argued about Trinidad for over twenty years, and now you have given reason to gloat. . .
E. L., Sudbury.

A. Sorry. Overseas Missions couldn't answer it either. But Rand McNally World Guide, selected and adapted by the Columbia Lippincott Gazeteer of the world, Columbia University Press, says Trinidad is in the British West Indies and the B.W.I. belong to North America. So we still have no missions in S. America. However, why don't you tell your wife that all along you meant the Trinidad that is a city in Brazil?

Q. We have been teaching a Sunday School class recently and we find that the kids don't even listen when we read lesson helps to them. What should we do?
A. G., Ottawa.

A. We wouldn't listen either. Use your helps to prepare your lessons at home. Then leave them there and really teach. They are not meant for reading to the class.

Q. Which should we choose as the inscription on our beautiful new communion table: "In remembrance of me" or "Broken . . . and shed for you?" . . .

A. Dr. Harold Young, who is our personal authority on such matters, agrees with us that "The simpler these things be, the better." We really don't need any carving at all. It may even distract our minds from the central purpose of the table. Personally we feel that the "In remembrance . . ." has become almost too common. As you suggest, the alternative does emphasize more than the remembrance aspect of the Sacrament, and that is good. It would require considerable carving, however. Principal Davidson, who was a great authority, used to say, "The burden of proof is with the innovator."

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Religious news in brief

SOUTH AFRICA

Tighten Divorce Laws

A resolution calling on other Church bodies to join it in petitioning the government to tighten present divorce laws was adopted by the recent annual meeting of the General Assembly of the Presbyterian Church.

The mover of the Resolution charged that "we have evolved a kind of serialized polygamy here in South Africa. The changing of wives and husbands has become almost as accepted as changing books at a library," he said. "Married people can quarrel today, part tomorrow, get a divorce within two months, and remarry on the day the divorce is granted."

The resolution named provisions to make the securing of a divorce more difficult and the time limit before re-marriage two years.

HONOLULU

Budget Increased

A record Protestant Episcopal Church budget was adopted at the 58th triennial General Convention. The total is the sum of $6,807,947.84, to be raised annually for the next three years. This is about a million dollars a year more than the budget for the last triennium.

* * * *

Delegates rejected a move that would have permitted women to serve as deputies or delegates to General Conventions.

* * * *

A tigher rein on the kind of music that can be played in the Church was ordered by the Convention.

An adopted resolution gave the clergyman the "final authority" on what music can be played. The resolution was sent to the committee on canons to be put in proper Church legal language.

A spokesman explained that a Church canon already bans "light and unseemly" music, but the changes would specify the clergyman's duty and authority.

One clergyman said the resolution was "aimed primarily" at inappropriate music requested for weddings.

AUSTRALIA

Growing Closer

Visiting Australia following the General Convention of the Protestant Episcopal Church in the United States, Presiding Bishop Henry Knox Sherrill stated he was in that country to foster closer relationships with Anglicans. The Anglican communion, he said, is growing closer together all over the world.

ITALY

Union of Churches

The Waldensian Church Synod recently made a proposal that *de facto* "ecclesiastical union" with the Italian Methodist Church be effected immediately pending organic union. The recommendation of a special committee was accepted, with the stipulation that the word "Waldensian" be included in the name out of deference to its history as the world's oldest Protestant body.

U.S.A.

Segregation Upheld

The North Alabama Methodist Conference has favoured continued segregation in the Methodist Church. It adopted a memorial urging that the present jurisdictional system be left unchanged. The All-Negro Central Jurisdiction was specifically mentioned in the action. It came about because some Methodist groups have been advocating the abolition of separate Negro jurisdiction.

BRITAIN

Record Growth

The most phenomenal growth in all religious groups has been recorded by the world Baptist Churches. At the recent convention of the Baptist Congress in London, England, where 8,500 delegates gathered from 60 countries, it was reported that since 1905, Baptist numbers had increased from six to twenty-one millions.

TURKEY

Help Offered

The Ecumenical Patriarch of the Greek Orthodox Church in Turkey has received a message from the World Council of Churches assuring him of the "concern felt for the good estate of all members" and expressing deep sympathy in the present situation. In the recent rioting in Turkey over Cyprus many Greek Churches were looted or destroyed. The World Council offered to render any help needed, and asks Member Churches' intercession that the Greek Orthodox Church in Turkey may live in peace and that wise counsels will prevail.

A recent despatch states that fifty-two Orthodox Churches and a number of Chapels were badly damaged in Istanbul and its suburbs. An estimate places the total number damaged as seventy-eight. A theological seminary and a girls' school were partially destroyed. An old priest who attempted to stop rioters from burning a church died of burns himself.

People

In this issue we are featuring news of our Overseas and Home missionaries and arship students—their coming and goings; the new appointments.

Overseas Missions

OUTGOING MISSIONARIES

Trinidad

Rev. and Mrs. Russell H. Alcorn and baby son, from New York, mid-September, to San Fernando, Trinidad. New missionaries.

Mrs. J. R. E. Newbery and two daughters, from New York, mid-September, to San Fernando, Trinidad. **Mr. Newbery** proceeded earlier.

Hongkong

Rev. W. Lemuel Burnham, new missionary, sailed on the *Ogeka Bakke* of the Knutsen Line, from San Francisco, Sept. 6th.

Northern Rhodesia

Rev. and Mrs. Eric A. Read, new missionaries, sailed from Montreal, Sept. 2nd, on the *Saxonia* to London. From London they will fly to Ndola, Northern Rhodesia.

India

Dr. Walter G. Anderson, returning from furlough, sailed from Montreal Sept. 16th to Britain; then from London Sept. 30th on the *Chusan* to Bombay.

Dr. and Mrs. David H. Eadie, and small daughter, new missionaries, from Montreal, Sept. 2nd on the *Saxonia*. They will fly from Rome to Bombay, October 1st.

Japan

Rev. and Mrs. Ian G. MacLeod and three daughters, sailing October 10th from San Francisco. They are returning from furlough and will resume work in the Hokkaido.

Rev. R. Walter Ridley and Mrs. Ridley, missionaries of the Board of Overseas Missions, with **Linda Jean**, aged one year, flew from Canada in July and arrived at Tokyo, Sept. 2nd, where they will do language study. They were designated in a special service in Black River Bridge, N.B., where they had served.

Angola

Mrs. F. M. Ferguson and three daughters, returning from furlough, sailed on the *Ibernia* from Montreal, August 5th, and reached Camundongo, Sept. 7th. **Mr. Ferguson** had returned to Angola in June.

Korea

Mrs. Wm. Scott, Rev. M. M. Irwin and Mrs. Irwin, Rev. Donald Bruce Suitor and Mrs. Suitor sailed from Vancouver, Sept. 3rd on the freighter *Lucosta*, bound for Korea, their port of call Inchon.

ON FURLOUGH

From Angola

Rev. and Mrs. J. D. Ormiston arrived in August. They will study at Princeton, N.J., during their furlough period.

Dr. and Mrs. Walter E. Strangway and son David arrived in late August. They will both take post-graduate study in the University of Toronto.

Rev. A. Pinto Ribeiro and Mrs. Ribeiro, associate missionaries from Angola, are on their first visit to Canada. Mr. Ribeiro attended four annual conferences in June; and during the summer he was a great asset at Woodland Boys' Camp, Huronforth Young People's Camp at Goderich, and in September at Camp Lorrain.

Their son Joacquim is studying in the United States, and their daughter Betty has entered Alma College. Mrs. Ribeiro has now returned to Portugal, while Mr. Ribeiro will itinerate in the four Western conferences until the middle of November.

From Japan

Rev. Donald B. Orth arrived in July. He will take post-graduate work at Cornell University, Ithaca, N.Y.

Mr. and Mrs. Lloyd B. Graham, with two small daughters, arrived in early September. Mr. Graham will take post-graduate studies in social work at Toronto University.*

**Mr. Jay Rockefeller of New York recently visited Japan. Mr. Graham was in charge of his itinerary from July 1st to 11th, and provided a helpful introduction to Japan.*

From Korea

Dr. Ernest B. Struthers. Under the auspices of Church World Service Dr. Struthers made a visit to Canada and the United States during the summer months in the interests of the T.B. programme in Korea. He will return to the hospital at Seoul, sailing October 10th from San Francisco.

From Trinidad

Rev. J. C. MacDonald, D.D., is taking furlough in England.

SCHOLARSHIP STUDENTS

From Japan

Rev. Makio Norisue arrived in the early summer and attended several Young People's camps. He will study in the United Theological College, Montreal. Dominion-Douglas Church, Montreal, is assisting in Mr. Norisue's support through the Goodwin Scholarship Fund.

From Hong Kong

Rev. Timothy Tam arrived in Vancouver on September 13th, where he was entertained by the Chinese Church before proceeding to Toronto, where he will study at Emmanuel College, Toronto.

From Korea

Rev. Suh Nam Dong reached Canada in late July. He will study at Emmanuel College, Toronto.

From India

Professor Reuben Moses, arriving in late September to take studies at Emmanuel College.

Home Missions

Dr. J. E. Whiting of Bella Coola has been appointed to be chief Medical Doctor at Hazelton, British Columbia.

Dr. B. Palmer, Wingham, Ontario, has been appointed Assistant to Dr. Whiting at Hazelton, B.C.

Dr. Geo. A. Vanner has been released from the Canadian Army Medical Corps, where he served with distinction here and in Korea, to succeed Dr. Whiting at Bella Coola.

Rev. O. B. Strapp, Superintendent of the Indian School at Brandon, has been transferred to the Indian Residential School at Edmonton.

Rev. G. R. Inglis of Morley Indian School, Alberta, has been transferred to Brandon.

Mr. Fraser Shaw, a distinguished educationist, just returned from Ethiopia, will succeed Mr. Inglis at Morley. (*Over*)

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People

W.M.S. Overseas Missionaries

OUTGOING

Miss Elma Inman returned to Trinidad in August.

Miss Mabel Brandow sailed for Trinidad in September.

Miss Florence Gruchy sailed for India in August.

Miss Gladys Hamilton sailed for India in September.

Miss Dorothy MacIntyre sailed for India in September.

Miss Annetta Rose sailed for Korea in August.

Miss Ruth Saunders (new missionary) sailed for Korea in August.

Rev. Marguerite Cosens sailed for Japan in August.

Miss Helen Stockton sails from Lisbon to Angola in October.

ON FURLOUGH

Miss Nancy (Anne) Copithorne arrived home in August from Africa.

Miss Millicent Howse arrived home in August from Africa.

Miss Jean Bridgman arrived home in July from India, and is now at Ann Arbor, Michigan.

Miss Joyce Kilpatrick arrived home on June 16th from India, and is studying at Union Theological Seminary, New York.

Miss V. Kathleen Metheral arrived home on June 16th from India.

Dr. Florence Murray, who arrived home in June from Korea, will be studying in Toronto.

Miss Margaret Brown arrived home in July from Hong Kong.

Miss Merrill Brown (short-term appointee) arrived home in July from Japan, and is now studying at University of Manitoba.

Miss Violet Langland (short-term appointee) arrived home in July from Japan, and is studying at the United Church Training School.

Miss Jean Macdonald arrived home in May from Japan, and is at present studying at Edinburgh University.

Miss Joy Vickery arrived home in August from Trinidad.

Miss Violet Stewart will arrive in Canada early in October from Korea.

SCHOLARSHIP STUDENTS

China (Macao)

Miss Jeanie Loh is studying at the United Church Training School.

India

Dr. Aley T. Mathew is at Grace Hospital, Toronto.

Miss Shobha Goodwin, Woodbrooke College, Selly Oak, England.

Japan

Miss Emiko Kanda, Kindergarten-Primary Course, Teachers' College, Toronto.

Korea

Miss Mi Heh Ryu, Graduate School Cornell University, Ithaca.

Miss Po Hi Pak, School of Social Work, Toronto.

Trinidad

Miss Indrani Boodhoo, Institute of Education, London, England.

Miss Anna Mahase, Mt. Allison University, Sackville.

Miss Bernice Sinanan, United Church Training School.

Miss Mary Naimool, United Church Training School.

W.M.S. Home Missionaries

OUTGOING

To Lachine, Que.

Miss Gertu Staples goes to the Children's Home.

To Newfoundland

Miss Nancy Edwards has returned to work in the Twillingate Presbytery.

Miss Ruth Tillman has returned to do Christian Education work in St. John's.

To Montreal

Miss Susie Smyth has returned after furlough to Immigration work in Montreal.

To Toronto

Miss Elsie Bunner is newly appointed to Queen St. Church of All Nations.

To Winnipeg

Miss Aileen Gunn is going to Flora Place and Shaughnessy Area, Winnipeg.

To British Columbia

Miss Kathleen Mullen, Reg.N., Superintendent Burns Lake Hospital, Burns Lake, B.C.

Miss Margaret Fulton will be working in Columbia St. Church, Vancouver.

Miss Mildred Mossop will work with Chinese in Vancouver.

Miss Madeleine Bock will do Japanese work in Greenwood and Midway.

To Alberta

Miss Marion Hodgins is to work at Manning Peace River Presbytery.

Miss E. Mae Laycock will work as Hospital Visitor in Edmonton.

Miss Leah Rogers, Reg.N., has been appointed to the John Neil Hospital, Cold Lake.

Miss Christine MacDougall has retired.

ON FURLOUGH

From Montreal

Miss Louiza Mayova, on furlough from Immigration work in Montreal, is studying in New York.

From Toronto

Miss Maimie Gollan, from Queen St. Church of All Nations, Toronto, is studying at Carleton College, Ottawa.

Miss Gertrude Cass, Hospital Visitor, Toronto, retires February, 1956.

From Kirkland Lake

Miss Annie Mulley, on furlough from Kirkland Lake, is studying in Toronto.

From Glace Bay

Miss Judith Moore, her furlough continued, is studying at Hartford, Conn.

From Alberta

Miss Ethel Halpenny, Hospital Visitor in Calgary, is on six months' furlough before retirement.

Miss Henrietta Campbell, on furlough from Manning, Peace River Presbytery, is studying in Toronto.

From British Columbia

Miss Olive Shaw from Columbia Street Church, Vancouver, is studying in New York.

Mrs. Isabel Flemming, Reg.N., from Burns Lake Hospital, will retire after six months' furlough.

Miss Grace Namba, on furlough from Japanese work at Greenwood and Midway, is studying at Seattle Pacific College.

Miss Ruth Nelson's furlough is continued until November 1st.

National Evangelistic Mission

Preparation

The Period of Preparation for the National Evangelistic Mission is now getting into its stride, Rev. W. G. Berry, Director, reports.

Results so far include:

- 93 out of 104 Presbyteries have set up special planning committees.
- 53 Presbyteries have already held or are planning Missions for Ministers. These will reach approximately 2,080 ministers out of the total 3,200.
- 28 Presbyteries have planned regional gatherings for Church workers.
- General Council officers will hold a special retreat in late December at Ontario Ladies' College.

Missions

A five-fold emphasis is suggested for the Missions to Church Workers and Church Members in Lent, 1956. These are:

1. A Christian goes regularly to Church to worship God.
2. A Christian reads the Bible and worships privately with his family.
3. A Christian prays.
4. A Christian witnesses for Christ in his daily work and social life.
5. A Christian is a good steward of his personality, his possessions, and his time.

Special stress is to be laid on stewardship.

The Mission to the Nation will be launched at the General Council, 1956.

Photo by Norwood, Halifax Chronicle-Herald

e New Residence, Pine Hill Divinity Hall.

Great Occasion t Pine Hill

utenant-Governor ts the Ribbon

he new Pine Hill Residence is open. Tuesday, September 6, 1955, the Hon. stair Fraser, Lieutenant - Governor of va Scotia, cut the ribbon across the main ance and unlocked the doors of the 0,000 building. Two rooms in the Resi- ce were also ceremoniously opened. Students' Common Room, named the liam McTaggart Orr Room in honour the present Chairman of the Pine Hill rd of Governors, was opened by Andrew Robb, Vice-Chairman, who presented key to the Very Rev. C. M. Nicholson, D., the Principal.

The second room, set apart for quiet yer and meditation, was opened as the rdon Room, in honour of two brothers, orge N. Gordon and James D. Gordon, h graduates of Pine Hill, who became ssionaries and suffered martyrdom. bert A. Gordon, Montreal, a surviving mber of the family, presented the key Mr. Orr to officially complete the open- ceremonies.

The Moderator, Rt. Rev. George Dorey, D.D., emphasized the widespread influence of Pine Hill and referred to its long history and traditions. The college, which had its origin in 1804 as a Presbyterian institution, is the main source of supply for ministers in the Maritime and Newfoundland Conferences. The money for the erection of the new residence was raised mainly through the Churches in those two Conferences.

Convocation

The Convocation of the College was held on Sept. 7, 1955, in St. Matthew's Church, Halifax, in conjunction with a meeting of the Halifax Presbytery. Under the direction of the Presbytery Dr. John B. Corston was inducted and installed as Professor of New Testament Literature at Pine Hill. The chairman of the Presbytery, the Very Rev. C. M. Nicholson, D.D., presided and inducted. Those assisting Dr. Nicholson were the Rev. W. E. Aitken, the Secretary of the Presbytery, who conducted the worship; and the Rev. Ian F. Mackinnon, Ph.D., who narrated the steps leading to the induction.

A special feature of the evening was the conferring of an honorary doctorate on the Moderator of the United Church, the Rt. Rev. George Dorey, D.D. Dr. Dorey was presented for the degree by the Rev. John B. Hardie, D.D., of Pine Hill.

The Convocation address was given by the Moderator. He chose as his topic "Prophesying as an Element in the Preaching and Life of the Church Today."

Pollok Lectures

The Pollok Lectures were delivered in September at Pine Hill by Professor Paul S. Minear of Andover-Newton Theological Seminary, his subject "The Vocation of the Church." Dr. Minear dealt with various names that are applied to the Church in the New Testament. He pointed out that it speaks of the Church as "The People of God," "The Way," "The Household of God," "The Temple," as a "Priesthood," "The Flock of God."

There was a fine attendance. Ninety-one ministers were enrolled, and their interest remained at a high mark throughout the School. The delegates from outside the Halifax-Dartmouth area were billetted at the new Pine Hill Residence, which was opened during the period of the School.

Other lecturers heard at the School were Dr. Ian F. Mackinnon of Pine Hill Divinity Hall, Mr. John Arnott of the John Howard Society, Dr. George Grant of the Department of Philosophy of Dalhousie University, and Dr. John B. Corston of Pine Hill.

Dr. W. Harold Young, the Secretary of the Board of Colleges and Secondary Schools, was present and spoke on Tuesday evening on "Recruits for the Ministry."

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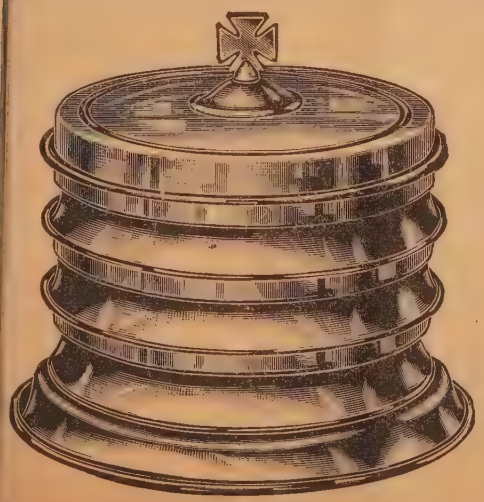

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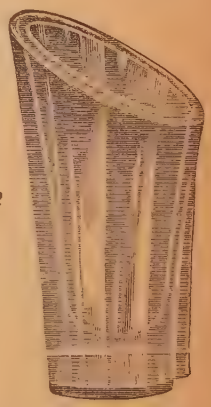

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The Moose Jaw Chinese congregation after meeting for some years in the Mission building, recently purchased the Free Methodist Church. It was dedicated by Rev. C. E. Brandow at a special service conducted by Rev. A. W. Ingram, assisted by the Chinese pastor, Rev. F. Y. Louie.

Radio Discussion

For a year and a half United Church men under the direction of John Crosbie, Advertising Executive, have conducted a radio discussion which now is carried by a growing string of stations.

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CFBC Saint John, N.B., Thursdays, 8.00-8.15 p.m.
CKNX Wingham, Ontario, Thursdays, 8.00-8.15 p.m.
CJRL Kenora, Ont.
CKBI Prince Albert, Sask.
CJNB North Battleford, Sask., Sundays, 9.45-10.00 p.m.
CJOB Winnipeg, Man., Sundays, between 9.00 and 11.00 a.m.
CFAC Calgary, Alta., Sundays, 10.45-11.00 a.m.
VOWR St. John's, Newfoundland, Sundays, 9.00-9.15 p.m.

Rev. Earl Lautenslager, St. Andrew's Church, Sudbury, Ont., will broadcast over the Dominion network of the C.B.C., Sunday, October 23, 1955, 4.30 - 5.00 p.m., E.S.T.

CHURCH CARAVANS, 1955

125 Young People Served

YES, it was a hot summer. But, despite the heat, Christian Youth Caravaners conducted Religious Surveys in new housing areas and in older sections of large cities.

They made 5,000 calls on behalf of the Church. The largest survey was conducted by St. James' Church, Montreal. Here 15 caravaners served each for a two-week period. The group lived in the Student Christian Movement House on the McGill campus, and despite some discouragement the caravan teams carried on and completed some 2,000 calls. St. James' Church now plans careful follow-up of the survey.

The second largest survey was conducted by the Guelph Presbytery Church Extension Committee. Under the direction of the Presbytery Committee three young people made 700 calls in one week.

In Manitoba Conference three new Sunday Schools were organized as a result of surveys conducted by caravaners.

In Vacation Schools

Although survey work formed a very large part of the task of caravaners this summer, caravaners also assisted with Church Vacation Schools. They were associated with 90 schools across Canada. In Manitoba and Ontario, Church Vacation Schools were conducted by caravan teams in Military Camps, and in Newfoundland, caravaners went to remote and isolated villages. One of the Newfoundland caravaners writes:

"Our candles are surely burning at both ends and with good reason. A visit to Sound Island is worth any amount of 'mid-night oil.' Sound Island is a very lonely spot. The majority of folk have moved from the island to Garden Cove, but the Church is still there, and so are a few people. Last Sunday Shirley walked three miles to Hay Stock, where she conducted the Church service. She said it was inspiring to see the people all coming to Church in their motor boats, and the service was one of real blessing. Shirley's six-mile walk seems to have given her even more strength to continue her work."

In the Maritimes eight caravaners also assisted with Church Vacation Schools. It is interesting to note that the total time of voluntary service given by these young people equalled that of one person working for approximately seven months.

On Indian Reserves

Several caravan teams assisted missionaries on Indian Reserves. In Saskatchewan a team conducted a Vacation School at the Round Lake Reserve. In Ontario a team worked at the Oneida Reserve, where they conducted a Vacation School and assisted with pastoral visiting, the Church picnic and other congregational activities. Forty children were expected to attend the Oneida School—86 were enrolled.

The conducting of Religious Surveys and Church Vacation Schools kept caravaners busy, but they still had time to assist with 90 Sunday Church services. In Manitoba one of the communities served had not

Church service for six years. As a of the services held by caravaners he week-long Vacation School the t student minister is undertaking to egular services.

s is but a small part of the story of vans 1955." These eager young people having given their summer holidays rve the Church, write: "The most ding and satisfying holiday I've ever "Caravaning has been a wonderful lled adventure and a real privilege." n honestly say these six weeks have the best summer I've ever had." ters and congregations are grateful se young servants of the Church. If are caravaners in your congregation mmunity be sure to hear the story eir summer serving the Church. For matter what kind of community a an team found itself in, each cara- found opportunity to express his tian faith, a challenge to stimulate his tian thinking, and an experience to him forward in his Christian life.

In Hokkaido, Japan

e tent of the Summer Caravan rising tiny village at the northern tip of n drew a crowd of curious and inter- l people. The children were every- e, so it wasn't difficult for the two g men and two young women Christian ents accompanying Rev. Floyd Howlett gather them in and tell them Bible ies.

t the evening meetings the simple ies of these young Christians were most ing, said one of those concerned, ashira Sau, a student at the Inter- onal Christian University.

oth his father and mother were killed the atom bombing of Hiroshima ten rs ago. He himself had just left home ut an hour and a half before to attend ol on the outskirts of the city and, ugh he witnessed the atomic explosion, himself was spared. His father had been inister, and he told of the sense of eliness which came over him when he lized he was all alone in the world. He ndered for a time if life were really rthwhile, but then finally the words of 23rd Psalm which he had learned by rt several years before came back to n, "The Lord is my shepherd I shall want . . ." He knew then that he was alone but that God was with him and uld care for him. His home had been npletely destroyed, but in the ruins he nd a Bible which belonged to his parents d which is now his most prized posses- n. He said that although nothing s left him of material possessions, the eatest gift of all his parents had already en him—the gift of the Christian faith, d this gift he now wanted to pass on to hers.

Five towns and villages were visited by the Summer Tent Caravan. At Toyotomi, following the visit, a group of middle school girls have been meeting under the leadership of Mrs. Ishikawa, a Christian whose testimony was most impressive. They have asked for books, and Miss Hatanaka, the deaconess from Wakkanai, and Mr. Howlett expect to visit once a month. They hope this will lead to the establishment of another Church. ●

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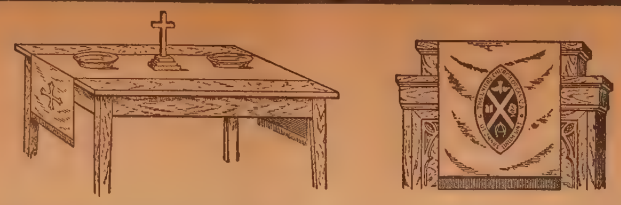

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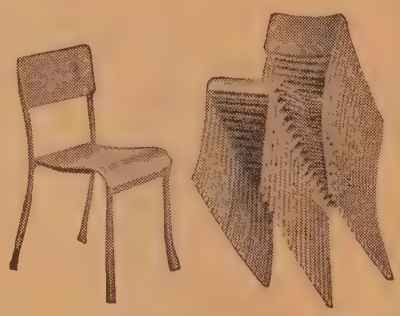

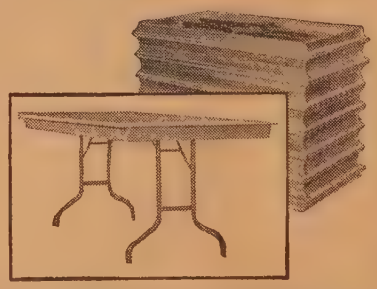

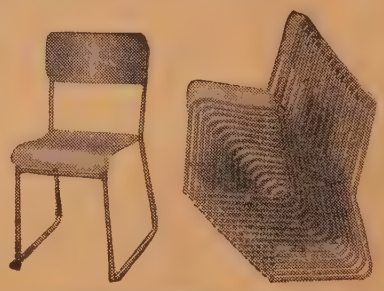

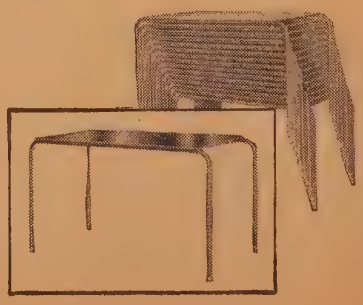

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COPPERBELT

(*Continued from page 8*)

yielded to strong pressure from the companies and agreed to turn over a few "European" jobs to Africans. Now negotiations are being held up on a technical point.

The European Mineworkers' Union insists that no job shall be conceded to an African without the Union's specific consent. One group of companies has accepted these terms and signed an agreement conceding 24 more jobs to Africans. The other group of companies is unwilling to grant this virtual veto power to the Union, and to date has not signed the agreement.

Actually the 24 jobs conceded do not represent a very significant advance. Many of them are already being done by Africans in other mines. The Africans still have a long struggle ahead of them. Nevertheless the principle has been recognized, even though grudgingly, that they cannot be held back indefinitely. Meanwhile their most urgent need is a better opportunity for training, so that they may be able to compete successfully with the European worker.

Colour Bar Cracking

Socially the colour bar is cracking ever so slightly. Africans may now enter certain European stores from which they were formerly excluded. In others one still sees the sign, "Right of admission reserved." Busses are now "first class" and "second class" instead of "European" and "African," with the distinction economic rather than racial. In practice most Europeans travel first class (except the missionaries) and most Africans second class.

The colour bar is felt in attitudes perhaps more than in external restrictions. Educated Africans are better received than others, yet even they are constantly meeting with discourteous treatment which wounds very deeply. Even the Church, unfortunately, is not entirely above reproach.

Europeans and Africans worship separately. This can be explained naturally enough by differences in language and culture, and by the geographical separation between the two communities. Yet this is not the whole story.

If an African were to walk into a European Church, he would certainly not be asked to leave. Whether he would receive the kind of welcome that would encourage him to come again is another question. It is difficult for us to realize how deeply engrained some of these attitudes can be. It is possible for them to be combined with a piety which in other respects is quite deep and genuine.

There is really a great deal of good will toward the African, but too often it is

in a patronizing way. What the vants more than anything else is ated as a brother.

ow the missionaries are working the European Free Churches into nion with the Church of Central Rhodesia. Beyond this, some nts in inter-racial fellowship have d with very encouraging results. e a long, hard pull. Deep-seated have to be changed. But the is fluid enough that a steady, Christian witness can achieve results.

this which makes Northern a such a strategic place in which . In its opportunity both for sm and for social witness, I can f no more challenging place in oung men and women might invest es today. ●

THMINSTER

(*Continued from page* 9)

little small for the size and prestige osperity of the Church—$7,237. A able Church in many cities as ous as Lethbridge would be d to raise a M. and M. budget well e five figures. But a further study budget shows a steady and rapid M. and M. givings. In addition the gation and its organizations make us contributions to many other e and mission groups. The W.M.S. over $2,000. Nearly $1,000 was given Korean students, another $1,200 for extension, and $1,273 for food for orld's hungry. Indications are that the allied agencies supporting the h's work received a generous response they appealed to Southminster d.

ent extensive alterations have sized local needs, and the present seems to indicate even more generous rt of the wider work of the Church. congregation uses 755 sets of duplex opes, and 252 users do not use the ide. Recently, through the adoption e Every-Family circulation plan, aminster came to rank as the largest riber to the Church paper west of ipeg.

uthminster is also responding to the appeals and needs of the Church. of their boys and one girl are studyor the ministry now.

ying to explain the reasons for South-ter's good spirit, Mrs. Harris says, a very happy Church. Mr. Mercer really made Christianity fun. We don't friction here. Of course we have the little argument, but they don't get r. I think it is largely due to the isters. They are so congenial." When ask the Rev. N. H. Mercer or the Rev. Frank Chubb, the assistant, or other people in the congregation, they say one of the reasons is Mrs. Harris. "She is such a good and efficient secretary."

In fact Southminster for some reason seems to be that way. Everyone tries to tell you that someone else is responsible for it being such a fine Church. Which makes you wonder if western hospitality when touched with the Grace of God doesn't make about the finest Christian fellowship to be found anywhere. ●

CREED

(*Continued from page* 17)

Professor Chalmers does not think that the Apostles' Creed and the Nicene Creed are suitable for use in public worship in our Church, and I am inclined to agree with him. Perhaps when we come to revise *The Book of Common Order*, a creed suitable for use in public worship can be prepared. I suggest that in the meantime we could well use that modification of the Apostles' Creed which we use (cast in the form of a question) at the baptism of adults and in reception to full communion. By putting it into the affirmative and changing the pronouns it becomes:

> "I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, his only Son our Lord, who was born into the world, and who suffered for us; and in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins, and the Life everlasting. Amen."

The use of this creed as a question when a person is being received into full membership in our Church surely justifies its regular use in public worship, and should help to make it acceptable.

The saying of a creed week by week does remind a congregation that *belief* is an essential dimension in the Christian's life and that the Church is a fellowship of *believers*. ●

Limberlost Full Up

Men of Toronto Conference from as far away as Porcupine have sent in so many registrations for their laymen's conference, October 21-23, that there aren't enough beds. Mr. Edward Higgins and his committee have secured other sleeping accommodation nearby, and all meals will be taken at Limberlost.

Secretary Ralph Young says that this "is further evidence that the laymen's conferences initiated by the Board of Men across Canada have a real purpose." The theme: "Unity, Peace and Power in the fellowship of the Holy Spirit." Professor George Johnston of Emmanuel is the theme speaker.

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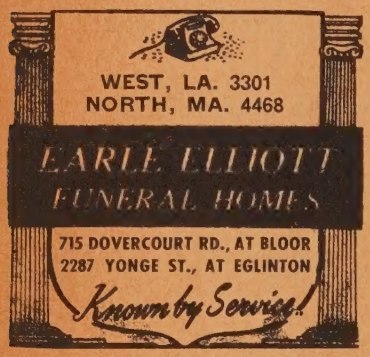

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Tribute by Japan

Ambassador Matsudiero, Ottawa, and Mr. Kenzo Yoshido, Consul at Toronto, in the name of the Government of Japan formally invited friends and colleagues of the late Rev. Alfred R. Stone to a special service in the School of Missions, Toronto, on Sept. 29th, when they paid tribute to the life and work of this United Church missionary, who lost his life in the Hokkaido ferry disaster, September, 1954. Following the service the Ambassador received guests at tea.

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Enrollments from February, 1955, to September 1, 1955.

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Weston, N.B.
Blissfield, N.B.
Anagance, N.B.
Trinity, Petitcodiac, N.B. (Havelock)
Lawrence Station, N.B.
Kirk Memorial, Aspen, N.S.

Death Notices

Rev. Frederick Samuel Milliken, minister of Stewarton United Church, Ottawa, Ont., for 29 years, died in September, following a short illness. Past President of the Montreal and Ottawa Conference, and past chairman of the Ottawa Presbytery, he celebrated the silver anniversary of his ministry Sunday, December 18, 1950. Born March 31, 1886, on a farm just outside Strathroy, his parents were the late John Milliken and the former Catherine Whyte. He graduated from Queen's University, took an active part in athletics and music, attended Union Theological Seminary, where he met and married Jean Shanks of Hamilton, who died July 27, 1946. He was married in 1948 to the former Irene Miller, who died in 1953. Dr. Milliken leaves one daughter, Mrs. G. W. Elton (Katherine), Richmond Hill, Ont.; two sons, Keith of Ottawa, and John, a student at Queen's. Very Rev. John W. Woodside, D.D., conducted the funeral service.

Rev. James Wesley Humphrey, of Cowansville, Quebec, died in a highway accident on August 26, 1955, in his 89th year. A graduate of Wesleyan Theological College, Montreal, he was ordained in 1895 at Smiths Falls. He served the charges of Lawrenceville, Frelighsburg, Franklin Centre, and Bedford in Quebec, and Cardinal, Carp, Newboro, and Harrowsmith in Ontario. Forced to retire in 1920 because of ill-health, he lived in Vineland, New Jersey, until 1953, when he returned to his home town of Cowansville. He is survived by his wife, the former Ruth Marilla Teel, and by three children, Hartley Elim and Carroll Gilbert of New York City, and Frances Ruth Humphrey of Cowansville.

Rev. Edward Woodford Mackay died in Vancouver, B.C., July 31st. Born in Scotland, trained by his "dominee" father, he entered St. Andrew's University at 17. He came to Canada in 1891, graduated from Knox College, married Mary McLeod Gunn, and spent ten years in his first charge, Madoc. Other charges served were Smiths Falls, and in British Columbia, Cranbrook, Kaslo, Kamloops, and Summerland. He was Secretary of Vancouver Presbytery 1935-45. Mr. Mackay is survived by his wife, a daughter, Mrs. J. F. Weir, Vancouver, and two sisters in Scotland.

Mrs. H. V. Workman died in Tillsonburg, Ont. Myrtle Irene Collins was born at Bath, Ont., where she lived until her marriage to H. V. Workman in 1917. She contributed greatly and cheerfully in the charges where they served. For several years she was an official of the London Conference Branch and of Kent and Lambton Presbyterials. Surviving are her husband, one daughter (Irene) Mrs. Roland B. Stewart, Toronto, and two grandchildren; also one sister and a brother at Bath, Ontario.

Mr. Frank Benjamin Moran died suddenly in Trail, B.C. He was closely associated with Knox Church for 45 years, a trustee, a member of Session since 1920, and Clerk since 1949. He is survived by his wife, Jessie, and one daughter, Frances Marion.

Ministers' Addresses

F/L the Rev. Wm. Archer, Suffield Experimental Station, Ralston, Alberta.

Rev. W. E. Gill, Norval, Ontario.

Pulpit Vacancies

No charge for first insertion.
Thereafter 6 cents a word, minimum $1.00.

The retirement of our minister leaves vacant the pulpit of St. Enoch's Church, Toronto, on January 1, 1956. Communications should be sent to Miss Dorothy Amos, 128 Snowdon Ave., Toronto 12.

* * * *

Stewarton United Church, Ottawa, is now seeking a minister, owing to the death of Dr. F. S. Milliken. Applicants please apply to Herbert A. Coulman, 1141 Emperor Avenue, Ottawa 3, Ont.

* * * *

The Fitzroy pastoral charge in the Montreal-Ottawa Presbytery is now vacant. This is a four-point charge, three preaching points per Sunday. Interested ministers please write to Douglas B. Story, Galetta, Ont.

* * * *

Carp (Ont.) United Church pastoral charge, two points, vacant Sept. 1st. Interested ministers please communicate with Robt. Lucas, Carp, Ontario, Secretary Pastoral Relations Committee.

* * * *

Sturgeon Creek United Church, one-point pastoral charge, will be vacant Nov. 1st. Interested ministers please write James King, 142 Glendale Blvd., Winnipeg 12, Manitoba.

* * * *

Mount Albert, two-point charge, Toronto East Presbytery, vacant Jan. 1, 1956. Interested ministers please write Alvin F. Dike, Mount Albert, Ont.

Special Speaker

A Stewardship Conference with emphasis on the Every Member Canvass was carried out at McMaster University, Hamilton, in September, the special speaker being Rev. Clyde Grimstvedt, Assistant Secretary for Stewardship of the Evangelical Lutheran Church in the U.S.A. Rev. H. Ashford, Secretary of the Missionary and Maintenance Department, Rev. George Williams and Rev. Sterling Kitchen also spoke, with Mr. Gordon Coburn, Toronto, giving the closing address.

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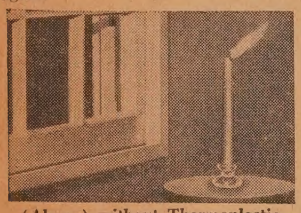
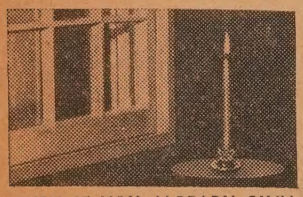


(Above) without Thermoplastic

(Below) with Thermoplastic



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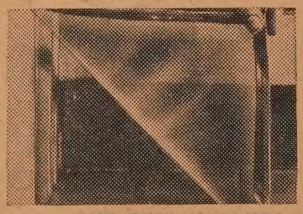
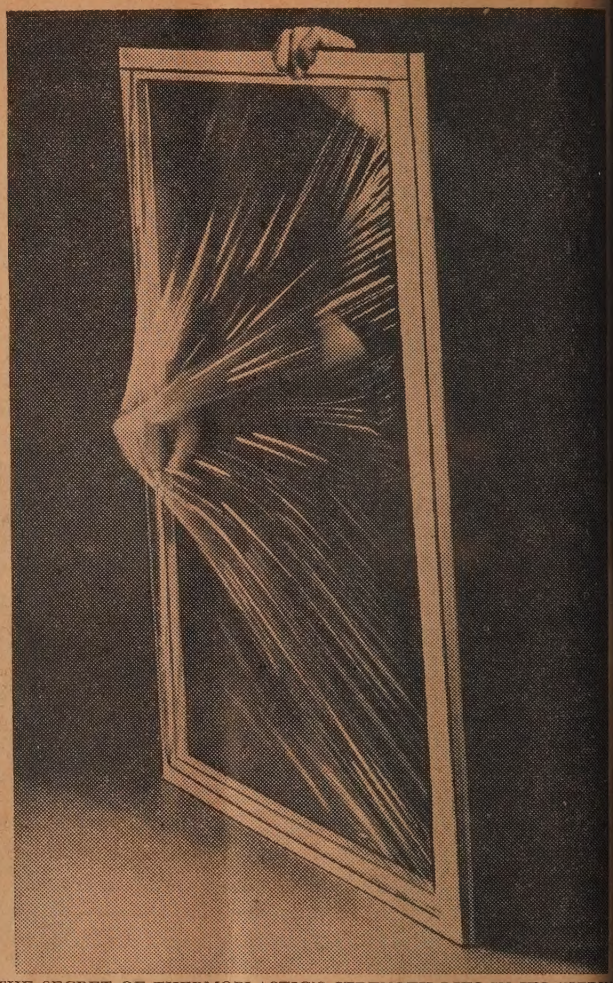


SEAL-TITE THERMOPLASTIC storm windows never let air grow stale.



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